THE CHURCHMAN.

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For the Churchman.

Lays of Holy Church.

NO. XV.

Good Friday.

"They crucified Him."—*S. Luke*, xxiii. 33.

Midnight, from her treasury, showers
Darkness o'er Judea's towers:
Not a star, through all the sky,
Dares to shine on Calvary.
Then the Thief, ere yet he dies,
Toward Immanuel turns his eyes,
Praying in his agony,
"Μου μνησθητι Κυριε."[*]

Though the Saviour's brow be wet
With the drops of bloody sweat:
Though his short and gasping breath,
Speaks the agony of death:
Yet his gentle voice replies,
"Thou shalt rest in Paradise!
Not in vain that prayer shall be,
Μου μνησθητι Κυριε!"

Saviour! In the hour of sin,
When the soul is dark within:
When the joys of earth are fled,
Hope's sweet fires, in ashes, dead:
And the weary heart would crave
Rest within the peaceful grave—
In that hour of misery,
Μου μνησθητι Κυριε!

ACOLYTIS.

[*] "LORD, remember me!"

Communications.

For the Churchman.

Review.

Love among Christians Urged. *A Sermon preached in St. George's Church, Fredericksburg, Va., Friday, May* 23, 1845. *By* WILLIAM SPARROW, D. D., *Professor in the Theological Seminary of the Protestant Episcopal Church in Virginia.*

This Sermon comes forth under the most imposing auspices which can be given to it by Virginia. It is published at the special request of about sixty of the clergy and laity of that Diocese, headed by the Asssistant Bishop. We have been favored with two copies; and thence conclude that it has been widely circulated. From all this we infer that in the region from which it comes it is regarded as a document of great interest and importance. Such a sermon, consequently, may be presumed to be worthy of more special notice than is bestowed upon the generality of pulpit discourses. It indicates the kind of teaching and the spirit which prevail in one of the institutions designed for the instruction of candidates for the Ministry of the Church. If it contain orthodox and wholesome sentiments, it deserves to be duly appreciated. If it contain poison, it ought to be analyzed, and the virus detected and exposed. If it abound in sophistries, they ought to be unravelled. If, while it administers soothing potions to those who are without, it is unfair and unjust to those who are within, it ought to be corrected. If, while it professes loyalty to the Church, it seeks to undermine her bulwarks and degrade her to the level of the various sects, its disingenuousness and latitudinarianism merit rebuke. The author cannot complain if we test it by the crucible of logic, or subject it to the alembic of Truth.

We see but little in this sermon beyond what is common to a host of productions of similar character, deserving either commendation or censure. They are all founded upon the same basis, characterized by the same false premises, and imbued with the same spirit. They all sympathize with the far-famed "spirit of the age;" and without title-page or date, would (if they should live that long) be recognized five centuries hence as productions of a certain class of Churchmen of the glorious "nineteenth century;" and the reader would wonder what special business their authors could have had in the Church rather than in any one of a hundred mere Protestant sects. But we cannot review the whole class, and therefore select this as a representation of the whole.

We are not of the number of those who regard it either as a privilege or a duty to aggravate or multiply the differences which exist among brethren of our own communion. We should greatly prefer erring on the opposite side. Our charity is not of that peculiar kind which prompts its possessor to be less liberal and indulgent towards those who belong to the same family, than towards those who, if in their power, would undermine and subvert the very foundations of what are considered the Temple of God. Nor are we of that class of Churchmen who are more anxious to court favor and popularity with those who carry on incessant warfare against the Church of our choice, our affections, and our vows, than to deal justly, fairly, and honorably with those within her fold who conscientiously differ with us on points non-essential, while they honor and endeavor to live according to our Prayer Book and Canons. We have no special sympathy with this species of charity, or this kind of discrimination. We acknowledge ourselves not "evangelical" or "spiritual" enough to comprehend or appreciate this kind of godliness. Yet, in perfect accordance with our principles and views, we feel at liberty to review, and subject to a charitable and impartial judgment, the sermon of Dr. Sparrow.

We have not the pleasure of personal acquaintance with the author of this sermon. We regret this, inasmuch as it deprives us of the means of judging of the cause of certain features in the discourse before us. We know nothing of his education or theological system, except what little may be gathered from this sermon. We *hope*, however, that some of its characteristics may be ascribed to a want of acquaintance with the real views and principles of those who are indirectly treated as antagonists, while the preacher, with Church uniform, places himself in the ranks of Dissent. We are unwilling to believe that the author of the sermon is aware of the injustice which he does to his brethren; and we trust that he is a better and more loyal Churchman than is indicated in this production of his pen.

After a few *general* remarks, we shall proceed to notice some particular features in the composition under review.

1. The first thing observable in the sermon is that, while it contains many common-place truths which no one denies, it is adapted to make the impression that those members of the Church who are evidently regarded by the preacher as his antagonists, do *not* hold those truths. This gives the discourse the appearance of *dishonesty;* and the only way to explain this feature is that of supposing that the author did not perfectly understand his subject. The result, however, is misrepresentation and injustice. The evil, therefore, ought to be corrected, for, to use Dr. Sparrow's expressive words, "one man with a special proclivity that way, imbibes this spirit, and by his example infuses it into the mind of his neighbor. He again communicates it to his neighbor. So the contagion spreads."

2. The sermon leaves the impression that its author designs to convey the idea that those Churchmen who differ in certain points from himself are destitute of charity for Dissenters. To make out this point, or, rather, assuming this as an indisputable fact, the great aim of the preacher appears to be to prove that we are bound to love and treat as brethren in the Lord "all them who love our Lord Jesus Christ in sincerity." Now, who ever either denied or doubted this obligation? Certainly no consistent member of that class of Churchmen who are here represented as on this point at variance with the preacher. This is the class of men who are most careful to distinguish between *persons* and *false systems*—real members of the Mystical Body of Christ, and those human inventions by which they are enthralled. The more they love individuals and seek their good, and the more they love their Lord and seek the advancement of his Kingdom, the more also they love the Body of Christ, and dislike those human inventions which peril the souls of men, and obstruct the extension of the kingdom of God. Hence, they boldly and candidly expose and condemn whatever rivals and opposes the Church; and affectionately and earnestly invite "all who love our Lord Jesus Christ in sincerity" and all who would be saved, into the "one fold" of the "one Shepherd." They regard all *truly baptized* persons as being members of the Church; not indeed by virtue of their membership of schismatical communities, but *in spite* of that membership. Surely this is perfectly consistent with that charity which "rejoiceth not in iniquity, but rejoiceth in *the truth*."

3. It seems to us that this very sermon, composed, delivered, and published ostensibly for the promotion of Christian love and confidence, betrays a singular and remarkable deviation from the principles and practice which it strenuously inculcates. Not to speak of its obliquity, this strikes us as in very bad *taste*. What must be the legitimate and necessary impression produced by the perusal of this discourse upon an unsophisticated and confiding mind, with regard to the piety of *eleven twelfths* of the Christian world? What opinion must such a reader form of the religion of a large portion of the Reformed Catholic, the Roman Catholic, and the Greek and other Oriental Catholic Churches? Certainly not such an opinion as would be dictated by that charity which "hopeth all things," "believeth all things." In order to secure love towards the persons of all those who by their fruits give evidence that they love our Lord Jesus Christ in sincerity—which no Christian withholds where that evidence is visible—and to secure the recognition as "Churches" of five or six score of schismatical communities—which he himself does not acknowledge as of Divine organization—the preacher exalts sectarians "to heaven," and depreciates the members of what his own Church recognizes as true Churches, almost "to hell!" While he gains nothing for individual dissenters which is not granted, he demands the recognition of the *Churchship* of their societies at an enormous expense—the expense of the honor, the influence, and the benefits of the Church as Divinely instituted; and of the disparagement and depreciation of the piety, sincerity, and "courage" of her most devoted members!

4. It might reasonably have been expected that a learned professor in a Theological Seminary would clearly elucidate his *text*, and put his hearers in full possession of its meaning. Yet Dr. Sparrow strangely fails in the performance of this duty as regards the most essential part of his text. Let us look at this point. His text is this—"Grace be with all them who love our Lord Jesus Christ in sincerity." Now, nothing is more natural or reasonable than for a hearer to expect the preacher, on the announcement of this text, to explain *what it is* to love our Lord Jesus Christ in sincerity; and what is the *evidence* of that love. But on this point Dr. S. is silent! Can it be that he thought it not advisable to elucidate this point? Would it have embarrassed the minds of his hearers to have cited the texts—"*This is love, that we walk after his commandments.*" "*If ye love me, keep my commandments.*" "*He that hath my commandments and keepeth them, he it is that loveth me.*" "*He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him?*" The citation of these and other similar texts would have afforded the preacher a good opportunity for inculcating the obligation to keep *all* Christ's commandments, not excluding those which require all men to conform to all the sacraments, laws, and institutions of His Church; and to obey, and learn of, His servants, the duly authorized ministers of His religion. He would have had a fine opportunity of warning his auditors of the danger of relying upon mere creeds, forms, frames, or feelings, while they refused to conform to any "the least" of his commandments, or the most unimportant of his institutions, under pretence of having found something "more excellent." How forcible and pungent at the conclusion of some practical remarks on this point, would have been the text—"Behold, *to obey* is better than sacrifice; and to hearken, than the fat of rams."

Dr. Sparrow might also have taken occasion, in the illustration of his text, to intimate to his hearers that in their private and extemporaneous prayers that grace might be with all the sincere lovers of Christ it would be well to pray that God would vouchsafe to such as are "ignorant and out of the way" grace *to see their errors and wanderings and come back* to the "One Fold" of the "One Shepherd"—"That it might please Him to bring into the way of truth, all such as have erred, and are deceived;" and that they might be saved, not only from "All sedition, privy conspiracy, and rebellion" aginst either Church or State; but also "from *all false doctrine, heresy,* and *schism.*" But the Doctor appears to have had his eye on other matters which appeared to him vastly more important.

It might also have been regarded as within the legitimate range of interpretation, to have explained to the audience whether the apostle in this text, or elsewhere, in invoking the grace of God upon all who loved our Lord Jesus Christ in sincerity, had his eye on any persons *beyond the limits* of the Church as organized by Christ and His Apostles; or whether he and all his fellow Apostles invariably *assumed* that, while there were some unsound members, none who sincerely loved Christ were content to remain *out of His Body;* and, further, whether it was credible that they could set up and defend *rival* institutions. But this did not lie in the Doctor's way.

5. In our humble opinion, the apostle from whose writings Dr. S. takes his text, recognizes both the existence and the *oneliness*—the *unity* and the *solitariness*—as well as the *organic* property of the Church, in the IVth chapter of this same Epistle, verses 11–16. Yet the preacher cites the words, and the example, and invokes the authority of St. Paul in favor of those who adhere to and defend what even the learned professor must admit to be widely different from the Church as it existed in the "apostle's time," as evidenced "by Holy Scripture and ancient authors." We beg leave respectfully to protest against this kind of logic. We ourselves most heartily respond, "Amen" to the benediction—"Grace be with all them who love our Lord Jesus Christ in sincerity," and approve all else that St. Paul has written. Yet we should protest against being regarded on this account as favorable to either heresy or schism; or as *ipso facto* pronouncing upon the personal piety of any given class of men who do not conform to, but oppose and denounce, what we honestly believe to be a legitimate and Apostolic branch of the "One Catholic and Apostolic Church." We are inclined to think that St. Paul himself, if on earth, would remonstrate against being represented as the abettor and patron of heresy and schism.

6. There is a feature in this "Love among Christians Urged," already alluded to, but entitled to more special notice. It is a feature exceedingly interesting to the lovers of what is vulgarly called "fair play." With infinite *naivate*, the author recommends love among all Christians, and argues in its favor just as if his "High Church" brethren disputed its obligation, and required to be reasoned into the practice of brotherly love! This reminds us of the pleasure we once enjoyed of hearing a sermon from a Methodist preacher, addressed to a Presbyterian congregation. The disciple of Wesley clearly propounded some of the simplest and most essential doctrines of Christianity, and was going on to expatiate on them with great fluency and earnestness, when, as if suddenly recollecting himself, he paused, drew a deep and long breath, and said, "But this is *our* doctrine; and I hope I shall be pardoned for obtruding it on the attention of this respected audience." The disciples of Calvin thought the apology altogether unnecessary, and did not thank him for the monopoly. We once heard a Quaker preacher, in an address at a wedding, in like manner appropriate to the Society of Friends all the *spiritual* religion in the world. Pious soul! While declaiming against "forms" as incompatible with spirituality, he forgot that a spirit may be embodied; and that it would be hard for man to discover the "power" of godliness without the "form" thereof! Dr. Sparrow seems to think that love is confined almost exclusively to that class of Churchmen whom he would call "Evangelical;" and that he is doing God service in urging his brethren of a different class to cultivate this heavenly grace. The mistake of the learned author seems to arise from some vague notion that love cannot exist without manifesting itself in a certain fondling and flattering style, altogether inconsistent with rebuke; and that he who ventures to be faithful with his brethren does not love them. True Christian love, however, seems in this respect to differ from the more earthly love of the sexes.

This feature of the sermon before us corresponds with certain other claims frequently put forth with the same kind of simplicity and confidence. One would imagine, in reading the productions of men of Dr. Sparrow's school, that they alone of all Churchmen believe in spiritual regeneration, in heart religion, or in justification by faith on account of the merits of Christ. Now we respectfully suggest to these brethren that there is great room for their making themselves acquainted with *facts*—with the real belief and practice of those whom the unwary are likely to be led by such productions as this discourse to believe destitute of all godliness, and utterly unworthy to be loved.

We now proceed to the examination of some particular points in the Sermon of Dr. Sparrow—"The Christian Church," says the learned Professor, "of course, began as one community, and during the Apostolic days, there was hardly time for the operations of those causes which usually produce divisions,—the tyranny of the rulers and the rebelliousness of the ruled." Will the Rev. Doctor inform us whether the Church has *ever* been more than "one community?"—Whether schismatical division, rearing temple against temple, altar against altar, was ever sanctioned or connived at by Christ or His Apostles? Will he inform us whether ever "the tyranny of the rulers" of Christ's Church can justify the "rebelliousness of the ruled;" and which it was, the Church or the dissenters—the true Episcopalians, or the spurious and non-episcopalians—who drew off and set up rival folds? He evidently assumes what no man has a right to assume, and what no man can prove from Scripture, namely, that there may be scores of independent and conflicting communities occupying the same ground, all of which are legitimate and lawful branches of the Church.

On this extract we have another remark to make:—If in the days of the apostles "the Christian Church, of course, began as one community," and if, as the author teaches in the succeeding part of the paragraph, it continued so while they lived, how can the example of St. Paul be fairly adduced for our imitation in the treatment of schismatical bodies which (as he himself must admit) have departed entirely from the apostolic model of the Church? Yet Dr. S. builds much upon this example. "While," says he, "the apostles lived, and where they were the arbiters, *no good man*, making all allowance for infirmity of Christian character, could be found to rise up against their formally expressed desire." Very well. We think so too. But is there not now, and has there not been in all ages since those days, a Divinely appointed Ministry, vested with an authority to teach and rule, exactly the same as that of the original Apostles? Is not the law, "He that heareth you, heareth me," &c. still in force? And is it not "evident unto all men diligently reading Holy Scripture and ancient Authors, that there have been since the Apostles' time these three orders of Ministers in Christ's Church—Bishops, Priests, and Deacons," who, and who alone, have ever been regarded as the lawful Ministers of Christ's Church? Further, have we not the teachings of Christ and the Apostles themselves, on this subject; and do they not all condemn schism as an enormous sin? This being the case, ought not Dr. Sparrow to be indulgent to those who think that, except in extraordinary cases, his maxim may still be applicable; and that, except in remarkable instances, "no good man," who departs or remains separated from the Church as Divinely organized, ought to be *assumed* to be such upon his own profession? Let us recollect that *all* heretics and schismatics, from the Apostles' time downward, have made the highest pretensions to spirituality and Evangelical piety. Is it not the loose doctrines inculcated, and the latitudinarian views expressed, in books and sermons like the one before us, which encourage and embolden men in the perpetration and support of schism? Is it not the publication of such loose sentiments as pervade this discourse which make many think it a light thing to rend the body of Christ? Would not the candid and fearless promulgation and advocacy of *the truth* as it relates to the unity, the ministry, the organization, and the legitimate authority of "the Holy Catholic Church," and the honest exposure and condemnation of all schisms and human devices, and wise and vigorous efforts to bring "all that have erred and are deceived" into the Church as Divinely organized, do infinitely more *eventually* towards securing harmony, love, and confidence among all Christian people, than all the apologies for schism, and all the sedative cordials, and all the "strengthening plasters"—like the sermon before us—which could be administered by all the Dr. Sparrows in the world? Believing in human fallibility, and in the Infinite wisdom of God, we have more confidence in the efficacy of the divine plan, than in all the demulcent prescriptions of Alexandria.

"We may add," says Dr. S., "that as yet Christianity existed, comparatively, only in the form of a *life:* it had not yet assumed the form of *doctrine.*" Now this language to us seems strange, inexpressibly strange, especially when considered as coming from a *professor* in a Theological Seminary. Up to the moment of reading this sentence we had supposed that none but German Transcendentalists and their disciples would venture upon such an assertion. By the way, why should not *Neanderism* be regarded with as much suspicion as Puseyism? But Christianity in the days of the Apostles existed comparatively only as a *life;* and had not yet assumed the form of *doctrine!* Verily we had supposed that the *doctrine* of Christianity was anterior and in order to its life. But perhaps the author means that the life was the result of mere Sacraments and immediate Divine influence. Yet the *doctrines* respecting these things seem to have been clearly promulgated by Christ and His Apostles. If not, and if the *doctrines* of *Christianity* were *then unknown* and *unbelieved*, whence did they come; and in what age did they originate? *We* think that Christianity *then* existed in all its *Divine* forms. But Dr. S., it appears, believes in the doctrine of *developement.*

But nothing in the whole sermon struck us more forcibly as an original idea, than that contained in the next words,—"for in this latter form, [i. e. doctrine] it must be confessed, though where the rights of private judgment are conceded, and the Bible is left unchained, there will always be *substantial* agreement, *minor* differences may be expected to grow up." Before reading this passage we had always supposed that there was *not* substantial agreement, and that differences existed on points *not* of minor importance, among the ranks of those who are the greatest advocates and exercisers of "private judgment;" and not only "unchained" the Bible, but unchained every man to read it as he pleased. We had regarded Unitarianism, Universalism, Neology, Transcendentalism, Mormonism, and many other systems, as *essentially* different from Christianity as taught in the Book of Common Prayer. But it now appears that the students of the Theological Seminary of Virginia are taught, with the sanction of Bishop, clergy, and laity, that between them and the Protestant Episcopal Church, especially the "Evangelical" portion of it, there is "substantial agreement." It may not be irrelevant, however, to remark, in this connexion, that we had long been under the impression, derived, as we have hitherto supposed, from reading the New Testament, that St. Paul and all the Inspired Writers of that volume, were tremendously severe upon such as disobeyed the legitimate ecclesiastical authority, and "caused divisions." We imagined that they utterly refused to countenance, or hold fellowship with, both heretics and schismatics. Such men, although "there was considerable uniformity amongst the Christians of the Apostolic age," caused much alienation, dissension, and trouble; and were denounced and disowned by the Apostles in the most uncompromising manner. But we must have been mistaken; for a grave and learned Professor in the Theological Seminary of Virginia, whose business it is to study the Scriptures, sees nothing of the kind in the Inspired Writings; and finds in the Epistles and conduct of St. Paul an example adapted to support a species of *liberality* which in our ignorance and simplicity we had been used to regard as *latitudinarianism.* How important it is to have a class of men who have sufficient leisure, and whose business it is, to study the Scriptures and correct our errors, and train up our young men for Holy Orders! Even the Apostles themselves are by this means relieved from that species of odium which is heaped upon those ignorant men who advocate what they call "The Church."

In some respects we like the distinction which the author of this sermon makes between those ancient Churches which have existed for many centuries, and those which have sprung up within the last two or three hundred years. He designates the former as "prae-Reformation," and the latter as "post-Reformation Churches." The only qualification we deem it necessary to make is that we should include our own Church, as well as those in the British Colonies which are the legitimate offspring and type of the Catholic Church in England, in the *genus* of "prae-Reformation Churches." The Churches in the British Islands are of the ancient genus; and so are their legitimate offspring. But the "post-Reformation Churches"[*] are an entirely *new* genus, utterly unlike the ancient in origin, structure, and character. Of this last kind there is but one genus, but many species. God created the former genus, and man created the latter. The former, if faithful, are destined to perpetuity; the latter to extinction.

On pages 8–10, the author has some remarks about "bondage" and "courage" and the loss of "caste," which, with a little explanation to prevent misapprehension, are excellent. It might be supposed by the careless reader that Dr. Sparrow means to teach that it requires more courage to be a latitudinarian and court the favor and applause of the hundred and one sects in our land, than to stand up like a man and candidly and boldly advocate the doctrines, principles, and claims of the Church. And we confess that this seems to be the obvious meaning of his words. But it would be uncharitable and absurd, in view of indisputable facts, to ascribe such a fancy to a man of Dr. S.'s judgment and intelligence. He must expect to be understood as speaking *ironically.* We all know that ambition, pride, and selfishness always fear the frown and seek the favor and patronage of *the multitude;* and that it requires infinitely more courage to stand with St. Paul among *the few*, and proclaim doctrines obnoxious to the multitude, and be denounced as a bigot and exclusive, than to court the caresses and applause of *the many* at the forfeiture of the confidence of the few. We all know which would require the most courage in the *demagogue.* We all know which is the easiest and most certain road to *popularity.* Let no one, then, misapprehend the meaning of the author of this sermon. For the sake of his own reputation it were to be desired that he had spoken more unequivocally; and had come out plainly and administered a rebuke as severe as merited to those miserable and time-serving charlatans who for the sake of popularity with what is called "the religious world," betray their spiritual mother, and place her on a level with mere sects. The best apology which can be offered for such persons, and the greatest consolation which charity can find in view of their baseness, is to be found in *their want of moral courage.*

On page 8 we find it stated that one of our Bishops,—unfortunately we can only guess which,—"had by logical inference from Scripture premises, come to the conclusion which embraces in the 'Holy Catholic Church' every soul of man that hath living faith in Christ." And then he gives us a very pretty and touching flourish from some composition of the said Bishop, the purport of which is that we ought to love all true Christians, and love them the more for being schismatics; and recognise in every true believer "a brother." Now, the insinuation of this passage of the sermon is that they who differ from the author about what is "the Holy Catholic Church," neither love true Christians when found in the ranks of schism or dissent, nor admit them to be members of the Church. But it is well known that many, if not the majority, of this class of Churchmen acknowledge the imperfect membership of such persons by means of lay-baptism; that they make a distinction between *individuals* and the *societies* which enthral them; admitting that the former may by faith and baptism be members of "the body of Christ," while the latter are no parts of the Holy Catholic Church. Besides, the thorough Churchman, "by logical inference from Scripture premises, having come to the conclusion which embraces" *obedience* among the essential characteristics of the true believer, finds it difficult to refrain from applying this test in his estimate of the character of individuals. He believes that in all *ordinary* cases there must be obedience to the *ordinances* and *institutions* of Christ's kingdom, and that the absence of such obedience in opposition to light and conviction, is a very unfavorable symptom. Not being able from any "logical inference from Scripture premises" to persuade himself to "allow that partition walls divide the courts of the Lord's house" in the same land, into *totally dissimilar and essentially discordant* portions, it requires *much more charity* in the '*out and out* Churchman' to recognise the wandering sheep which have strayed into human folds, in disobedience to their Lord's commands, as sincere believers. But when he does recognise them as such, more credit—if we may speak of credit at all—is due to *him* than to the man who believes each of the sects to constitute, as such, a true Church.

We should like to go with Professor Sparrow into the library of the Theological Seminary of Virginia, or into any other library, and say to him, "Sir, you *ought* to be a learned man. We are not altogether satisfied with one point in your sermon. On page 8 you give us to understand, if indeed we do not misapprehend your meaning, that the different religious denominations, as such, are portions of 'the Holy Catholic Church;' or rather, perhaps, that 'the Holy Catholic Church,' without respect to organic structure or unity, consists simply of the *aggregate* of all truly pious persons. Now, Rev. Sir, we wish you to take down from the shelf any reputable work of antiquity, or of any age down to the time of the Reformation, and show us a single sentence from which it will appear that the Church ever understood the words 'Holy Catholic Church,' or 'One Catholic and Apostolic Church,' as bearing, or intended to bear, this meaning. We had always supposed that the chief design of introducing the former of these designations into the Apostles' Creed, and the latter into the Nicene, or Constantinopolitan Creed, was to set forth the unity and singleness of the Church, as visible here on earth, and utterly disown all schismatical bodies. Can you prove that this is not the fact? Did you not at your ordination receive, or avow your belief in, these Creeds in their true, original, and immemorial signification? We are anxious on this point. We dislike the principles of interpretation set forth in No. 90 of the 'Tracts for the Times,' and should be sorry to find principles equally dangerous adopted in one of our Theological Seminaries. You must, therefore, excuse us for manifesting some concern on this subject. We are not now speaking of what conclusions the Bishop, from whom you quote, has reached 'by logical inference from Scripture premises;' but of the meaning indisputably attached to these designations from their earliest use down to the time of the Reformation, when some continental writers found it convenient to invent a *new* meaning. If we are right, how do you satisfy your conscience in affixing this novel meaning to these articles of our Creeds?" But not having the opportunity of private conference with the preacher, we must beg the privilege of adhering to our old opinion respecting the meaning of the words in question.

There is a paragraph on pages 10 and 11 of this sermon, too long for transcription, the purport of which is that the obnoxious Churchmen aimed at are not only narrow-minded bigots and exclusives, giving over their brethren to "the uncovenanted mercies of God," but of very defective piety themselves, and more concerned about the ecclesiastical connexion than the personal piety of their neighbors. Now, it is very probable that according to Dr. Sparrow's notions and estimate of piety, *he* is more pious than the persons whom he denounces. We shall not dispute this point. Whenever we find ourselves tempted to magnify our own piety in comparison with that of others, we begin to entertain doubts about the genuineness of our humility. But this may not be the case with Dr. Sparrow; and therefore it would be wrong to judge him by this rule. But we deny that the class of men referred to think lightly of the importance of personal piety in either themselves or others. They entertain just as decided convictions of its indispensableness and value as the preacher. They differ, however, respecting the proper *evidence* of piety, preferring *obedience* to *profession:* and while they do not undervalue piety, they value highly the divinely appointed *means* of piety. While they esteem all Christian men highly, they prefer the divinely prescribed medium of Christian communion, and think the Church superior to any mere human society. They do not value the essence *less* than those who denounce them; but they value the *means* and *conservators* of piety *more.* They are just as charitable and kind towards those who do not belong to the Church, as those who charge them with bigotry and exclusiveness. They do not indeed, like the Bishop alluded to, love them the more from their being in a state of schism, but in proportion to the evidence which they give of true piety; they deplore their spiritual deprivations, and pray that they may see "the error of their ways" and conform to the Church. When will Dr. S. and those who sympathize with him learn that a man who is in the body may have as true a spirit as a man who is out of it;—that a man may love the Church and desire to see her prosper, and yet not love her Head or his brethren the less; and that there is no incompatibility between the highest degree of spirituality and the most devoted attachment to the "Body" of Christ? Is it really impossible to receive the idea that a man may believe that the Church is the Divinely appointed medium of salvation, and that whoever conforms to her doctrines and discipline from proper motives will be saved, and *yet* believe that while this is the *ordained* and *revealed* means of salvation, God may, in his infinite mercy, vouchsafe his grace and salvation to others who are "ignorantly in unbelief?" Can they not see that it is our duty to believe and obey, and endeavor to induce others to do so, and to leave it with God to "judge them that are without?" We *know* that they who believe and obey in all things will be saved; but as regards others who reject a part or the whole of Divine truth and Divine institutions, we are not competent to judge either of their present state or of their future prospects. We therefore leave them in the hands of God. But this is considered by Dr. Sparrow and those who sympathize with him, extremely uncharitable, and indicative of very defective if not spurious piety! "Judge *nothing* before the time," says St. Paul. "Pass a favorable judgment upon persons who do not 'do whatsoever' Christ commands them," says spurious Charity. It appears that we must not venture to hold forth the certain hope of salvation to those who are incorporated into the Body of Christ, unless we at the same time express equal confidence that they who prefer human devices to the Church, and the commandments of men to those of God, will also be saved. In our humble opinion zeal for the Church as a Divine institution is no unfavorable indication; and to believe that God's method of preparing men for Heaven is the best, is no sin against charity. Why should not such men as the author of this sermon vouchsafe a little of their exuberant charity towards those ignorant and weak-minded persons who are willing to endure all things "for his body's sake, which is the Church?" Why do they not open their "big hearts" a little in *this* direction? Why, if as Dr. S. says, "the mature and vigorous Christian will regard Christian character as paramount to every thing," should he endeavor to disparage and "cast ominous conjecture" upon the present state and the future prospects of those who attach great importance to the divinely appointed institution for the *formation* of Christian character, and esteem *it* "paramount" to all mere human devices? Will Dr. S. give us a single example in which St. Paul expresses a favorable opinion of the Christian character of any man who remained out of the Church after he had the opportunity of entering it? Till he can do so, in vain does he press into his service the example of St. Paul for a favorable judgment, or augmented love, towards those who adhere to and support schismatical communities "built fast by the oracles of God" as rivals of his Church. His "big heart" never seems to have expanded its aorta to the reception and accommodation of "Alexander the coppersmith," Hermogenes, Hymeneus, or Diotrephes, after they opposed themselves to the Church.

Dr. Sparrow proceeds, on page 11, to lay down and illustrate specific propositions, to prove from the text that St. Paul gave such preeminence to "the spiritual life" that he did not regard external obedience to the Divine will, and conformity to divine institutions as indispensable features and evidences of piety. Perhaps he would object to this bald proposition. But if this be not his design, what does his "argument prove?" "*This* man," he says after justly lauding St. Paul, whose "character," he tells us, "seems to have been cast in a giant mould"—"This man, not only by his example, but also by his direct instructions, gives the prominence to *intrinsic Christian character.*" This is laid down as a proposition to be proved, and which when proved is to establish the claims of latitudinarianism to special godliness! A writer on man "gives the prominence" to his head; therefore all the other parts of his body are unnecessary. Or he tells us that life is the essential thing in the animal body; therefore the body itself is of no great importance. Or the mainspring of a watch is the moving principle; therefore the spring is a watch, and can keep time without the case or the rest of the works!

1. The first item of proof is derived from what Dr. S. calls the "salutation" of the text. *We* should call it a benediction, a prayer, or an invocation; but no matter. St. Paul invokes "grace upon all them that Love our Lord Jesus Christ in sincerity." We have no controversy with him on this point. We think that whatever error may have leaked out, is corrected by a text which he strangely and imprudently

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[*] If indeed they can be called Churches.

quotes;—"I rejoice in my sufferings, and fill up that which is behind of the afflictions of Christ, in my flesh, FOR HIS BODY'S SAKE, WHICH IS THE CHURCH." He knew only of *one* Church; and that Church he regarded as the *Body of Christ*; and for the sake of that Church he endured many sufferings, made many sacrifices, and performed incredible labors. So highly did he value it, and so ardently did he love it, that in its interests he lost sight of *individuals* as such. Was there in his days any "good man" wilfully *out* of that Body of Christ? If not, how can Dr. S. infer from the writings of St. Paul what opinion he would have entertained of the piety of those who are not only beyond the limits of this Mystical Body of Christ, but even hate, and malign, and would gladly destroy it? Would he have loved them "*the more*" on this account, "for his Body's sake which is the Church?" Alas! we fear that but few of her most loyal and faithful friends now on earth would go so far to promote and defend the Church as St. Paul. And with our present charitable feelings towards many individuals in the ranks of dissent, we should tremble to hear his judgment respecting their character and conduct, lest he should say—*Anathema*. This Apostle was no time-server; no trimmer; no courter of popular applause. He was a very single-minded and straightforward sort of man. Without waiting to inquire how very pious certain delinquents were, or to ascertain how much of "the inward life" they had, he very plainly said to the Christians of Rome, "Now I beseech you, brethren, *mark them which cause divisions and offences*, contrary to the doctrine which ye have learned, *and avoid them. For they that are such serve not our Lord Jesus Christ.*"

2. Under the second specification the author proceeds to "consider in what *aspect* or *character* this salutation is addressed to those to whom it is addressed." The "aspect or character" in which he contemplates the persons thus "saluted" is that of sincere lovers of Christ, and not as *members of the Church*; hence the Apostle did not care much whether they were members of the Church or not; for it "was not for a man of his make" to regard such petty matters as incorporation into, and love for, and vital union with the Body of Christ. As he viewed mankind not in their external aspects, but as descendants of Adam, and of the same family; so he viewed Christians not in their divisions into conflicting sects, but as born again and children of God. This is his idea *condensed*. Now, as there were *no sects* in those days, except such as the apostles unequivocally condemn and disown, and since the Church was *one* even in the Catholic sense, how does Dr. S. infer from this "salutation" whether or not the Apostle would have recognized sectarians and schismatics as sincere lovers of Christ; or whether he would have regarded the present sects as portions of "the Holy Catholic Church" "partitioned off?"

But if the learned Professor, who, occupying an important station in a Theological Seminary, is doubtless a profound biblical scholar, will reperuse the writings and history of St. Paul he will find that in many places he attaches the utmost importance to membership of the Church. Thus he regards Christians as "members of Christ," "members of his body, his flesh and his bones," "grafted into him," "the temple of the Holy Ghost." A hundred other passages of similar import might be cited, all recognizing the obligation and vital importance of incorporation into the visible Body of Christ. Even the doctor himself, as if in mockery of his own position, in citing Scripture in its favor, quotes texts directly adverse to his notion that Church relationship is of little importance, and far, in any case, from being essential. Thus—"*Children of God*," i. e. by being "born of water and of the Spirit;" persons "*in Christ*," i. e. in in his body; "*members of Christ*," i. e. by being members of "his body, which is the Church:" "*members of Christ's body*;"—"*members one of another*;" "*temples of the Holy Ghost*." How indiscreet to quote such texts in support of such a position. We see the author has fallen into the surprising mistake—surprising for a Theological Professor—of representing St. Paul as speaking of *individual* Christians as being singly temples of the Holy Ghost! If he will examine this subject he will find that it is only in their collective and organic capacity as the Church that they constitute the "temple of the Holy Ghost." The word does not occur in the plural as quoted by the Professor.

After all, if the orthodox sects be, as Dr. S. would have us believe, legitimate, or true branches of the "One Catholic and Apostolic Church," why should he take such pains to disparage the importance of those external distinctions which divide those sects from the Church? If they be as really Churches as our own Church, why not claim love for their members on this *additional* ground? This effort betrays some serious doubts on this point; and it will be well if, after all his concessions and evangelical blandishments, the doctor does not get a severe chastisement from Mr. Barnes. The plea may prove no more satisfactory to our sagacious brethren of "the denominations" than Bishop Hopkins' defence of their baptism on the ground that *lay*-baptism is valid.

But this entire section of the sermon might have been spared if the preacher had only recollected that there is an obvious and important distinction between *individuals* and the *societies* to which they belong; and that one may deny that these societies are Churches, or constituent branches of the Holy Catholic Church, while he does not *hate their members*; nay, while, notwithstanding all their errors and deprivations, he charitably hopes that they are *pious*. This we know to be the case with many of that class of straightforward Churchmen whom this sermon would represent as inimical to the individual members of sectarian communities.—The very *title* of the sermon implies this—"Love among Christians Urged." Why did the author not add—"Except towards Romanists, Puseyites, and Romanizers?"

3. The third and last section of this sermon is devoted to "a few of the lessons which may be gathered from the text."

Number "*a*" teaches us that as internal graces are the essential elements of personal piety, no person who is destitute of these elements can be truly pious. This seems to us a very logical inference. We assent to it as readily as to the proposition that, as the soul of man is the most essential part of his being, so the body without the soul is comparatively valueless. But as we should demur at the conclusion that man can find the soul without the body; so we must be pardoned for believing that it is difficult to detect the "power" of godliness without the "form" thereof.

Number "*b*" shows us "what we should be mainly driving at, when we attempt to build up the Kingdom of God;" viz. not at making mere proselytes and formalists, but true Christians. Here again we agree with the author. But as we regard the Church with her ministry, sacraments, rites, and entire discipline, as the Divinely appointed and authorized, and, consequently, most effectual instrumentality for *making* true Christians, we protest against the attempts to disparage and undervalue this instrumentality. There is no need of such efforts in these days of radicalism and latitudinarianism. What does Dr. S. mean by insinuating that sound Churchmen are content with mere external conformity to the Church? Does he mean that even the Apostles were satisfied with merely making proselytes?

Number "*c*" teaches us "how we should feel towards" all who give satisfactory evidence that they are truly pious. Evidently we ought to *love* them. But if we condemn the errors and delinquencies, and repudiate the dangerous principles of separatists, does it necessarily follow that we *hate* them? In this very section Dr. S. tacitly concedes that such persons are without the limits of the Divinely organized and authorized Church. Why, then, should he insinuate that they who wish to persuade these good people to come into the Church, *ipso facto* give evidence that they do not love them? "Thou shalt not suffer sin upon thy brother, but shalt in anywise rebuke him." "Am I therefore become your enemy because I tell you the truth?" "Charity rejoiceth not in iniquity, but rejoiceth in the truth."

Upon the whole, we recommend to Dr. Sparrow the inquiry whether love for the Church herself, love for her adorable Head, and love for the Truth, ought not to be paramount to love for individual errorists—whether the latter ought not to be held subordinate and in abeyance to the former. Further, since our Lord himself most explicitly lays down *obedience* as the grand and infallible test of true discipleship, let the learned doctor inquire whether this obedience have any relation to the Church, her Ministry, her Sacraments, her Discipline; or whether when a man disobeys in all these relations, he does not give (in ordinary cases) occasion for painful doubts respecting his personal state. St. James, in his Epistle, ii. 10, 11, seems to regard the spirit of disobedience as consisting so essentially, not in the nature of the command, but in rebellion against the Supreme Authority from which it emanates, that he who "offendeth in one point is guilty of all." Can Dr. S. prove that disobedience to Christ in relation to his own Body, the Church, is so trivial a matter that we ought to make no account of it—nay, that it ought to be encouraged, and that "the more we have (?) to be separated by differences of institutions and doctrines" the more are we bound to love the dissentients? But we must now close our remarks on this sermon.

We are not surprised, after perusing this discourse, to learn that *one* at least of the Professors of the Virginia Seminary (not Dr. S.) does not scruple when abroad to absent himself on Sunday morning from the Service of his own Church, and attend Presbyterian worship in preference. "The more he has to be separated by differences of institutions and doctrines, the more" he will delight in pouring contempt upon his Church and her Liturgy, and publicly showing his preference for rival "institutions." We should, in viewing such facts, be disposed to sound an alarm respecting the downward tendencies of some of our clergy, were it not that we think that such as feel this honest preference for Presbyterianism or Methodism had better be permitted to slip off as quietly as possible. The fewer we have of such elements among us the better. But we are not quite so indifferent respecting the ***Presbyterianizing*** or ***Methodistizing*** tendency of the teaching of such men in our *Theological Students*. We fear its ultimate effects on certain persons. But it is some consolation to know that in other cases its effect is like that of the sight of an intoxicated Helot upon the ingenuous Spartan youth.

We now begin to see the effect of what some doubted at first—the wisdom of Mr. Barnes in the chastisement which he administered to Low Churchmen. It was at first imagined that he had made a mis-move, and that the effect would be to make such persons better Churchmen. But Mr. B. calculated better—these men are now beginning to succumb, and to fall quietly and submissively into the traces. The "apostolic blows and knocks" administered by these "dear brethren"—although productive of some temporary irritation—seem to have had the desired effect. We should not be surprised to learn within a twelve-month that it had become common with some of our clergy to *exchange pulpits* with Presbyterians and Methodists.

But we must not omit a commendation which, considering the ranks from which the sermon comes, is justly due to Dr. Sparrow. We find in this discourse no direct appeals to the passions of the Laity, with the design of arraying them against the Clergy; no appeals to their ambition adapted to stimulate them to assaults and aggressions upon their spiritual pastors; no attempts to excite their suspicion of a design on the part of the clergy to reduce them to a state of spiritual bondage. Dr. S. appears to be a man of too much integrity, ingenuousness, and honor, to pursue this base and reprehensible course. He seems to have a just appreciation of the danger of encouraging that species of religious demagoguism. We proffer him our sincere thanks for the absence of this feature, and assure him that by not stooping to this meanness and disloyalty to the Church, he will stand higher in the estimation of every highminded layman, than if he had evinced the greatest concern for the liberties of "the dear people."

H. A. W. K.

For the Churchman.

Carnal Weapons.—*Mr. Editor*,—The Low Church party have, it appears, become so desperate as to betake themselves to "Swords" and "Daggers," in order, if possible, to carry into effect their measures of opposition against the friends of justice and order at the ensuing Convention. Well may we exclaim, *Tantaene animis cœlestibus irae?*

PAUL PRY.

Not very celestial we think.—[*Prov. Ed. Ch.*]

To the Editor of the Churchman.

MAMARONECK, *Aug.* 8, 1845.

Rev. and Dear Sir,—The following letter upon a very painful subject, was sent about ten days ago to the Editor of a Church periodical in an adjoining diocese, who declined its insertion. Since it would appear that the Churchman is the only paper in which the truth can be plainly and fearlessly spoken, I must now request you to waive those personal considerations which have doubtless hitherto prevented you from alluding to this transaction, and allow me to place before the Church the particulars of an event which time and calm consideration only render more abhorrent to my mind. I am more convinced of the duty of speaking frankly upon this subject, when I observe the apathetic timidity which, under the name of love for peace, can induce right feeling and right principled men, to keep silent under this most grievous wrong. In no point of view does this affair wear a darker aspect than in the utter disregard it shows for social feelings. To tear down with dishonor Mr. Carey's monument, is an action of which no father, no son, no brother should have been guilty, for Mr. Carey had loving relatives and friends, who, grieved already at his untimely loss and the painful publicity given to a dear and cherished name, had a right to hope that the tomb would afford a shelter to his memory, and that those who were opposed to him during life, mindful of human frailty, would wrap him in death with the mantle of an all-forgiving charity, and drop a tear of pious regret over the urn of one, who, endowed with that holiness which, through Christ, is a passport to God's presence, at the utmost, only lost his way and missed his footing in elevations and labyrinths of thought where the mightiest are liable to go astray. I remain, Rev. and dear Sir,

Very truly, yours, J. H. H.

Removal of the Tablet to the Memory of the Rev. Arthur Carey.

NEW YORK, *July* 28, 1845.

Rev. and Dear Sir,—I never took up my pen with such sorrow as on the present occasion. To say that I am not indignant would be false; but sorrow is the predominant feeling. As a matter of justice, in a proceeding in which every member of our Church is concerned, I ask the insertion of this letter in your columns, and I have known you too long and intimately to think for a moment that you will refuse. Nay, I doubt not that your indignation will exceed mine. I am not willing, for the credit of our common Christianity, to believe that a single clergyman can be found in the Church, who will justify the proceedings I am about to detail. When the circumstances came to my knowledge yesterday, I should have asked the Editor of the Churchman to insert a statement of them in his paper, but appreciating the feelings which have induced him to maintain silence on the subject, I turn to you.

A plain marble tablet was placed on the wall of the late Church of the Annunciation, now the Emmanuel Episcopal Free Church, New York, with this simple inscription:

To the Memory
Of the Rev. ARTHUR CAREY, M. A.,
An alumnus of the General Theological Seminary,
and Assistant Minister of the Church of the
Annunciation.
Born in the city of London, 4th June, 1822.
Died at sea on the 6th April, 1844,
On his way to the Island of Cuba, whither he was
proceeding for his health.

—

His remains were committed to the deep on Good
Friday, 18 miles north-east of Moro Castle,
near the city of Havana.

When the church edifice was purchased some few weeks since by the wardens and vestry of the "Emmanuel Episcopal Free Church," a verbal agreement was made to the effect, that the tablet should remain in the position it then occupied, *until another church was prepared to receive it*. A short time after the transfer of the building, the junior warden of the Church of the Annunciation was informed by the senior warden of the "Emmanuel Episcopal Free Church," that the sight of the tablet was displeasing to some of the congregation, although *he* had no personal objection to it. After another brief interval, he received a message from the junior warden of the "Emmanuel Episcopal Free Church," requesting him to remove the tablet immediately, as it could not be allowed to remain on the wall *another Sunday*; to which he very properly and judiciously replied, that an agreement having been made on the subject, he could not consent to remove it, and therefore, if the wardens and vestry of the Emmanuel Episcopal Free Church insisted upon its removal, they must *take it down themselves*. It was accordingly *taken down by them*.

These, my dear friends, are facts which must be known. The Church must hear them, and the Church must judge. They are facts of no mere local or diocesan interest. They pertain to the whole Church, of which Mr. Carey was a Deacon. They are indications of a state of feeling, which, if not checked in the germ, will deservedly bring down upon us the wrath of God, and destroy us. We have arrived at a dreadful crisis. What the next step will be I know not. If this event does not serve to show the Church its danger, nothing will. God is love, and if we lose love, we lose God.

What, sir, have we come to this, that doctrinal differences are not only to sever the ties of fraternal affection between the living, but that overstepping the bounds of this life, and violating the sanctity of death, we are to visit the feelings of baffled vengeance upon the decomposing dust, the dust of brethren baptized into the one body of which Christ is the head, the members of his flesh and of his bones, and like hyenas, tear each others relics from the tomb? For if the sight of the poor worthless marble was unendurable to this Christian congregation, this Church of Emmanuel, if they tore down the tablet, what would they have done to the bones if, in the providence of God, they had rested beneath it? A few months ago hopes were entertained that the remains of Mr. Carey would have been restored to his friends, as a report had gone abroad that his body had been cast on shore upon one of the islands of the Florida Reef. On examination, it proved that the body was not his. I was sorry at the time, but now I rejoice that the sainted dust has not been exposed to the indignity of being cast out as unworthy of a resting place within a Christian temple. I thought it would have been a pleasure to his friends to recover the remains of one who showed so many signs of promise, and who died so early and so sad a death. But the wild ocean has been more merciful than man, and kept its dead till the resurrection. It is best that it should be as it is. God orders all things right.

Poor souls! who could not worship God aright, because an inscription on the wall told that a holy deacon in the Church had died at sea! Were they his judges? Are they free from sin, even if so be that he erred, wherein he is condemned? Has the "Emmanuel Episcopal Free Church" arrived at such a height of sanctity as not to be able to endure the sight of the record of a *sinner's death?* But how have they bettered themselves? If they have consciences—that untableted wall will seem to them, when the effervescence of passion has subsided, as if the fingers of a man's hand came forth again from God and wrote, "Thou art found wanting." And then, too, they cannot get rid of Mr. Carey. He *has been* there! He has trod those aisles! He has officiated at that altar! He has lifted that voice and soul in prayer from that desk! He has proclaimed the gospel from that pulpit! He has instructed little children in that edifice. The very door steps are a memorial of him! He stood upon them and blessed the children of his charge before he left them! If these gentlemen are consistent, if they wish to efface all visible memorial of him, they must tear down the building, remove the stones, and even then the site will remain!

What has Mr. Carey done, Sir, that a tablet to his memory, containing not the most remote controversial allusion to give offence to a squeamish evangelical conscience, ever alive, in the abundance of its charity, to the sins of others, and forgetful of its own, should be cast out with dishonor from a Christian Church? He was, as those who were theologically opposed to him confess, an eminently holy man; and his errors, if he erred, were those of a young and ardent intellect which plunged boldly but prayerfully into the depths of a philosophy, a Christian philosophy, whose profundity cannot be even grasped at by the weak heads who have never dared to put their eyes below the surface. Time would have corrected his faults and ripened his virtues. As it is, poor Carey, or rather, sainted brother,

Some thou mayest welcome to the skies,
Who grudged the world to thee,
A world unworthy of the guest
That God hath given the sea.

In justice to the rector of the "Emmanuel Episcopal Free Church," I will add thus much; that I am informed that this desecration, this ignominy, offered to his brother's memory, was committed without his participation.

I am very much mistaken, if when this affair becomes generally known, it does not awaken such a universal feeling of strong condemnation from pious persons of every shade of opinion, as to make the members of the "Emmanuel Episcopal Free Church," regret the moment when it entered into their heads to found a religious society with hearts so little prepared to imitate the example of the Saviour, and fulfil the law of love.

Oh, Sir, we have had enough of rancor and contention in the Church! All good men, all earnest men, who have the salvation of souls and the welfare of the Church, and not the triumph of party at heart, should combine to put it down. It is not of God! It cannot come of good! It can lead to no good! May, the Spirit of God give us grace to humble ourselves as a Church in the very dust before him.

J. H. H.

P. S. The tablet to the memory of Mr. Carey was placed in the church, not by the vestry, but by his father, who surely deserves the deepest sympathy for the sad concurrence of circumstances by which he has been bereaved of another beloved son almost at the moment when this indignity was offered to the memory of his deceased child.

For the Churchman.

Tracts for the Seasons.

NO. XXXI.

As our Christian character, agreeably to the principles and order of the Gospel, is identified with that which appertains to us as members of the Church, THE DUTIES OF CHURHMEMBERSHIP present a subject of vital importance. They may be regarded as embracing the required public religious exercises, and their proper effect on the life and character. In reference to the public services of the Church we may consider the duty and proper manner of performing them, and the principles, dispositions, and affections with which they should be performed.

It is required of us, as members of the Church, that we be regular attendants on its public worship. The sanctity conferred by divine appointment on every seventh day, and the clear intimations of Scripture, construed by that best rule of interpretation, primitive catholic authority, in favor of the *first* as the particular day in each week which it is God's will should be thus hallowed, and made pre-eminently *the Lord's day*, designate that as the peculiarly proper day for the public offices of religion. These, by Scripture sanction and precedent, by uniform catholic usage, and by ecclesiastical appointment, are to occupy both the former and the latter part of that day.

When we reflect on the relative connection between God and us, how entirely we are dependant upon Him, how constantly and largely we are experiencing His mercies, how much we owe to His undeserved kindness, and how necessary to our comfort is a constant hope and trust in that kindness; when we consider how our sinfulness and unworthiness expose us to His just anger and displeasure, and therefore how especially unbecoming and presumptuous in us it is to neglect aught that He requires in testimony of our submission to Him, and doing Him homage and service; when we know that fidelity in that homage and service is made by Him inseparable from the enjoyment of His favor here and hereafter; and when we think on His denunciations against the refractory and disobedient, yes and the negligent and careless too; we surely must recognise motives to fidelity in His service which cannot be lost on hearts that gratitude can win, or virtuous fear impel, or regard for our truest and eternal interests excite.

And yet this service of God by faithful attendance on His Church's appointments for His public worship, is treated by men with strange neglect and indifference. Besides avowed and shameless opposition to it, and failures in it for which no palliation is even attempted, there seem to be hardly any bounds to the ingenuity with which a profession of admitting its propriety seeks to apologize for its neglect. Excuses which a reasonable man would be ashamed to make for the omission of aught that he considered a duty, or an act of importance, or a return of gratitude, which indeed, under such circumstances, he would regard as indicative of most discreditable dereliction, indifference, or remissness, and which he would look upon another as a fool for admitting in a case of worldly interest or enjoyment, are constantly made for the neglect of the services of God's holy house. Business and pleasure are, without one feeling of remorse, allowed to unfit the Christian for those services, and render them, when attended, the deceitful, abominable, and wo-worthy offering of the lips, or of appearance only, with a heart far from being in a correspondent state. Business and pleasure are allowed not only in their consequences to unfit for the duties of God's house, but even in themselves to usurp their place, by intrusion into that seventh day which God blessed and hallowed for His especial and immediate service. If there is truth in God's revelation, He must for all these things, bring men into judgment. Let those remember this who habitually absent themselves from the services of the sanctuary; those who but occasionally or rarely attend them; those who suffer slight inconveniences to interfere with the duty; those who allow business, pleasure, indolence, or any thing which would not deter them from a matter of worldly interest or enjoyment, to stand in the way; and those who wilfully neglect *either* of the stated services by which the Church would fulfil God's purpose in hallowing the day.

Surely if there is a day the peculiar duties of which ought especially to interest and delight the Christian, it is that which the Lord hath chosen as His own. The humbling confession of sin to which the Church then calls; the comforting and cheering sacerdotal pronouncing of God's pardon and absolution of the believing penitent; the acts of adoration, praise, and thanksgiving; the holy instructions conveyed in the ministerial announcing, explaining, and enforcing of God's word; and the supplications and prayers for all for *which* and all for *whom* our reconciled Father in Jesus Christ encourages and bids us pray—these minister to the faithful soul the purest comfort, the highest enjoyment, and the safest and truest rule of character and conduct.

If Christians were what they profess to be; if real sincerity and consistency characterized their naming the name of Christ; if the love of God, concern for their souls, desire of heaven, and the other pure and holy principles of His religion, were truly cherished as becomes His disciples; what a different aspect would the Christian world present! Not the most thorough devotee of worldly wealth and honor, not the most fascinated of the disciples of worldly pleasure, not even he who seeks gratification in the improvement and exercise of the ennobling properties which his nature derives from its intellectual endowments, would be so engaged, so cordially interested, and so happy, as the disciple of Christ in the cherishing of the affections and the discharge of the obligations of his Christian profession. It would be seen that it is with eternity he is mainly concerned, and for his soul that he chiefly cares and labors, that God is his hope and joy, and that in heaven is deposited the treasure of his warmest and deepest affections. *The Lord blessed the seventh day and hallowed it*, is the record of a celestial ordinance which he would not dare, and which he would have no inclination, to violate; but which it would ever be his happiness and delight to honor. *Neglect not the assembling of yourselves together*, is an apostolic injunction to which he would gladly listen, and gladiy yield compliance. *Wheresoever two or three are gathered together in My name, there am I in the midst of them*, is a great and precious promise, humble confidence in which, practically acted on, would minister to his soul the purest joy and gladness. Go, worldling, he would say, find your wealth. Go, ambition's devotee, and reap your honor. Go, son of pleasure, and revel in your enjoyment. Go, sluggard, and take your ease. I go to meet my Saviour. Your wealth will soon profit you nothing. Your honor will soon show how unequal it is to your true happiness. Your pleasure will soon be arrested forever. Your lost time will rise up in judgment against you. He whom I seek will never fail me. He will be my unending portion; in this life my best and faithful Friend; in the life to come my everlasting Saviour.

It is sometimes said, in extenuation of the neglect of public worship, that the time abstracted therefrom is not lost, but spent in religious reading, devotion, and other duties adapted to the sanctity of the Lord's Day. Such duties, however, are by no means an equivalent to the neglected one, if there is opportunity and ability for its discharge. *Public* religious exercises are one thing, *private* another. They are distinct duties. Neither can properly be made a substitute for the other, except under circumstances of imperious necessity. When the Church calls, the Christian's duty is in her public assembly, and not in his private room, though it be a closet of prayer. The Scripture requisition of *public* worship, and the special divine promises made to it, urge a claim upon him which he cannot innocently disregard. The Church has a claim upon him as one who is to contribute to the due celebration and efficiency of her holy offices. The community has a claim upon him for his good example. The principle on which he acts in neglecting public worship is one which would in its consequences be altogether destructive of such worship. What is the privilege of one in this matter is the privilege of all. If one can do as well by attending to religious duties at home, so can others. In every view of it, in itself and its consequences, the wilful neglect of public worship must present itself to the reflecting Christian mind as without excuse, offensive to God, and dangerous in its influences on individual character, and on the welfare of Society and the Church.

There is one important portion of the duty of public worship more lamentably neglected than any other. Even many Christians not destitute of sensibility to religious obligation, and exemplary in the discharge of that obligation to a certain extent, are totally inattentive to one particular of it as clearly required as any, and invested indeed in God's word with peculiar importance, and especial solemnity and force of injunction. What can their conduct in this matter be but the fearful presumption of designing to serve God on their own terms, choosing for their observance such a portion of His commands as they think proper. That they who are inattentive to public worship generally, or give it but occasional and irregular heed, should refuse compliance with the chief and most binding act of that worship—the ordinance appointed in special memory of the *great Atonement* which gives to all worship its acceptance, and as a peculiar means whereby the blessings of that atonement are to be enjoyed—is not surprising. And better indeed that they should continue in that refusal unless they attain to a livelier and more consistent interest in the services of the sanctuary. But that regular attendants on the ordinary services of the Lord's Day should habitually, and even during a long life, refuse, though so lovingly called and bidden by God Himself, to come to the Lord's table, is strange indeed. Let them remember that the excuses by which they now seek to quiet their consciences, must be made at the strict and strictly impartial judgment of the *Great Day*. Let them search and try their hearts, and fearfully probable is it that no matter in what guise they allow such excuses to present themselves to their own minds, and in what they array them before others, there is in them no small infusion of unwillingness to give themselves to God, of rebellion against His will, of indifference to their spiritual and eternal welfare, and of devotion to the world unworthy of an intelligent being who professes to receive the Gospel, and therefore in the same degree inconsistent with integrity and honesty of profession.

But although the special divine sanctification of the Lord's Day, laying us under an obligation to keep it as *holy time*, makes the services of the Church its peculiarly fitting employment, yet will not the spirit of devotion fostered by its due observance allow the faithful Christian to be content with *its* calls only to seek the Lord in His holy temple. He loves the house of God too much for this. He remembers how the pious Israelite went daily up to the temple at the morning and evening sacrifice. He remembers how the primitive Christians daily assembled at the appointed place of prayer. He reveres the Catholic piety which, in all ages, has incorporated this hallowed usage, into authoritative ecclesiastical appointments. The devout member of our branch of the Church thanks God that she has not herein severed herself from the Holy Church throughout all the world. By that gracious inspiration whereby alone he can think those things that are good, his heart herein rejoices, and is drawn to the blessed privilege as fraught, through the Great Intercessor in heaven, and by the promised influences of the Holy Ghost, with growth in grace and in the knowledge of our Lord Jesus Christ, with illumination in the ways of holiness, with pure and hallowed spiritual pleasure, and with most important, grateful, and cheering aid and guidance in so passing through things temporal, business, pleasure, temptation, affliction, trial, disappointment, and bereavement, that all may work together for a far more exceeding and eternal good. He loves, even on the world's days, to retire from the world for a little into those hallowed precincts, and for those sacred exercises, which link that world to the heaven above. Humbly cherishing that faith which encourages him to hope that he will have by and by his portion with those who rest not day nor night from the services of the Church triumphant, his willing soul would do what here it may to attain to a proper frame.

Through the good providence and grace of God, a constantly increasing number of faithful and devoted pastors are giving accumulating evidence that the Church's pious provision for fast and festival observances, for week-day litany, and for daily morning and evening prayer, need not be, as the cold and indevout spirit of the world has so long and largely made it, but a dead letter. Here and there and there we find the Holy Spirit bearing witness that it is good to the use of edifying; that the Church has faithful sons and daughters whose hearts God moves to second His ministering servants' godly enterprise and labor in this behalf.

May that Divine Comforter, by whose gifts "Christ's Church doth stand," increase and strengthen in our midst this blessed work! The first of its aggression on the opposing influences of the word, the flesh, and the devil may be indeed a day of small things. Pride may whisper objections to a course which will make so little display before the world, and do so little to foster worldly vanity. Ignorance of the true spirit of the Gospel may brand it as formalism or superstition. Mammon may mask its hate of God by pretence of regard for social duty as sufficient ground of objection for thus abstracting time from secular concerns. The miserable spirit of sect and party may strive to find something, if it could but tell what, to justify its godless sneer, or wicked opposition. But those who love our Lord Jesus Christ in sincerity will not be thus moved. Faithful and devoted pastors, seconded by pious members of their flocks, though for a while, it may be, but few in number, animated by *His Spirit*, and strong in *His strength*, will find a blessing on their holy efforts and their Christian example. The faith by which they walk will not let them doubt of this, however little it may come with observation. It will not be the less sure though working secretly in the depths of the heart, though spreading around as imperceptibly as the healthy influences of the natural atmosphere, and though tending heavenward by a path unseen by the world's eye.

That our observance of the duties of God's house may be truly of the character, and may fully answer the benign and valuable ends, which He designs for them, we should endeavor, by His grace, to perform them in a *suitable manner*. The indolent and spiritually listless often affect to consider modes and forms in religion as of little moment. In our present state, however, with minds and hearts so much under the control of outward circumstances, they are indispensable. The uniform history of our species, confirmed by the authority of the word of God, clearly evinces that well regulated modes and forms are inseparable from the due influence and effect of religion. The principle has been adopted and acted on by the Church of God in all ages. The authoritative requisitions of our branch of that Catholic body add to these general considerations an especial appeal, in favor of the proper manner of worship, to the obligation to ecclesiastical allegiance which the Gospel fixes on the conscience of every true believer. When the Holy Ghost brings the Christian's heart under the genuine influences of the faith and love of the Gospel, it will be so filled, in its waiting on the services of the sanctuary, with reverence and godly fear, with an awful apprehension of the divine majesty, and a deep sense of its own unworthiness, and with lowliness and devotion, that an entirely serious, holy, and engaged demeanor, will be its natural expression; and an humble, faithful, and unquestioning compliance be yielded to those prescriptions by which Holy Church would foster individual piety, and consecrate to God's glory and His people's spiritual and eternal good the virtuous sympathies whereby heart calleth to heart to add richness and sweetness to the incense with which the prayers of the saints are offered, through the Great Mediator, before His throne in heaven.

The attendant on public worship who is truly renewed in the spirit of his mind will find the purest pleasure in following out the principles and views which have now been noticed. His care in being present at the commencement of the holy exercises, and in season for preparatory devotion and meditation; his compliance with the prescribed appropriate postures; his solemn, devout, and audible participation in the responses; and his solicitude to avoid aught in his demeanor that is at variance from the decent and orderly proprieties of holy times, places, and employments, show that God is with him of a truth, moving his heart by His Holy Spirit, that its offering may be acceptable through His anointed Son.

Such a Christian also knows and feels that correct *deportment* is far from being all that is required of him in the house of God. His *heart* should be in proper frame, and all *its* movements directed by the Holy Ghost. It should be filled with that faith without which it is impossible to please God, and which is the producing and nourishing principle of the holiness and virtue required by the Gospel in order to the acceptable service of our Lord. The love, penitence, and humility, the gratitude, devotion, and adoration, which are faith's genuine fruits, and the proofs of its reality, warm his heart, rule his outward deportment, and each in itself, and all collectively, draw his views, his affections, and his undoubting trust and humble confidence, to Christ, as the source of pardon, of the acceptance of prayer, praise, and thanksgiving, of profitting by the divine word, and of all spiritual and temporal blessing. He realizes the emotion of true piety with which the patriarch of old exclaimed, in reference to a hallowed spot where God vouchsafed to meet him, "*How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.*" He strives to withdraw his mind as much as may be from all worldly thoughts and cares, and fix it upon that view of the Church, its character, its objects, its employments, its holy times and places,[*] which accords with its heavenly nature. Thus he faithfully endeavors to *do* God's will in the several acts of homage at His throne, aad to *grow in the knowledge of it* by humble and careful heed to the instructions therein which the Church imparts, through the ministry of its priesthood, from His inspired word.

And most careful should the Christian be that these duties of his Church-membership have their proper effect upon his character and life. When he has met his God in the place where He vouchsafes especially to dwell, the consequence should be like the bright reflection on the brow of Moses when he had witnessed the glorious light of Jehovah's presence on Sinai. It should be seen where the Christian has been. The confession of sin that he has made, the absolution he has heard, the praises and thanksgivings that have dwelt upon his lips, the celestial instructions that he has received, the profession of faith that he has avowed, the prayers that he has offered, and the sacerdotal benediction that has been pronounced upon him, should hallow his affections, purify his heart, and inscribe on his character and conduct *holiness to the Lord.* And this they will do if he receives not in vain the grace wherewith God waits to bless the ordinances of His house. That grace he strives to cherish by uniform attention to the devotions of the closet and the family, and by renewing the humble seeking of it in the sanctuary and at the altar as oft as pastoral fidelity extends to him the opportunity and means; and in its strength and guidance devotes himself to Christian faithfulness and integrity in the discharge of all the duties of the state of life to which it pleases God to call him; meets all the troubles and trials which his Heavenly Father's kind discipline may involve; and enjoys, with true *Christian* enjoyment, whate'er of worldly bliss that loving Parent may allow.

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[*] In the construction and adorning of Churches, and in their exclusive appropriation to Catholic worship, and purposes therewith immediately connected, care should be taken to invest them with none other than *holy associations*, and to enforce the *entire distinction* which should exist between them and places of mere worldly assemblage, no matter how proper the object, how intellectual, how patriotic, or how moral,

O how guilty the inconsistency, when he who, professing that he knows God, by attending on the services of His Church, is undistinguished from mere men of the world, prosecuting its pursuits and pleasures with little heed to the rules and restraints of the Gospel; carelessly throwing himself in the way of its temptations; following the multitude in vanity and sin; at home in the circle of the lovers of pleasure more than lovers of God, of the profane, the intemperate, and the evil living; unholy in his tempers, unsanctified in his passions and affections, vindictive, implacable, unmerciful. *In vain do they worship Me*, saith the Lord God. Heavy is the wo which He denounces on those who draw near unto Him with their lips while their heart is far from Him. *Depart from Me, I never knew you*, will be the dreadful repulse of many a deceiver who will vainly plead what there has been in his life of such superficial service. B. T. O.

The Churchman.

New York: Saturday, August 23, 1845.

While we are gratified in presenting our readers with the annexed report of the Committee on "the final examination of Students" of the General Theological Seminary, we are also pained with the fact disclosed of the general indifference exhibited on this occasion by the members of the Board of Trustees. It is true that a very large majority have undiminished confidence in the soundness of the system of instruction pursued by the Professors, and in the faithfulness and diligence of the students; and being fully satisfied on these points they may have deemed it unnecessary to seek accumulative proofs. But where were those vigilant and keen sighted declaimers against the Institution, Professors, and Students?—Why upon this occasion were they not at their posts to watch the developments of heretical teaching and Romish errors in the minds of the pupils? Perhaps they were afraid that upon a personal inspection and hearing they would find nothing to complain of, and thus be excluded from concluding the Seminary in "a corrupt state;" they would have no alarm trump to sound long and shrill; they would lose the capital of accusation and slander on which they now make such frequent draughts. Many things appear formidable when seen through a fog, which on a close approach, are found to be ridiculous: and the enemies of the Seminary know very well why they view the bugbears of their imagination through the fogs of misrepresentation and prejudice, and keep at a convenient distance.

The Report of the Committee on "the final examination of Students" was read.

The subscribers, a portion of the Committee on the final examination of the Students in the General Theological Seminary, respectfully report that but three of the nine members of the Committee appeared on the morning of the examination. That the senior member of the Committee was appointed to attend the examination of the Senior class. That in compliance with this direction, he attended the first day the examination of the first section of the Senior class by Professor Wilson, on Systematic Divinity, comprising the following subjects;—On the pre-existence and divinity of Jesus Christ; on the Father; on the several offices of the Messiah; and on the 6th, 7th, 11th and 12th Articles of Religion.

The whole of the Senior class were examined on the same day by Professor Haight, on the subjects connected with his department. In the several subjects of examination attended on this first day, there appeared to be great proficiency on the part of the Students, and a correctness and readiness to answer seldom witnessed. The Professor of Pastoral Theology reported that the requisition of the Statutes in regard to the preparation of Sermons had been fully and punctually complied with.

The Middle class were examined by the Professor of Biblical Learning and Interpretation of Scripture, upon portions of the 1st and 2d Epistles to the Corinthians, Ephesians, Colossians and Hebrews, in the Greek Testament, and manifested a thorough knowledge of the Epistles, the sacred text, and the principles of interpretation.

They were also examined by the Professor of Ecclesiastical History of the Church from the third to the tenth century, particularly upon that portion relating to the rise and progress of the Papal power:—the whole class evinced a thorough and accurate knowledge of the various points upon which they were examined.

This class were also examined by the Professor of Pastoral Theology and Pulpit Eloquence upon the subjects belonging to his department. Their readiness and thorough acquaintance with them were highly gratifying to your Committee. In regard to the writing and delivery of Sermons, the Professor of this department states that the Statutes of the Seminary have been fully complied with.

The Junior class were first examined by the Prof. of Ecclesiastical History, upon the early history and antiquities of the Christian Church, with an account of the principal sects and the ancient discipline. The class throughout sustained a good examination, and gave evidence of thorough instruction, and an intelligent appreciation of the several subjects.

This class has read in Hebrew, since their entrance into the Seminary, the 1st and 2nd chapters of Genesis, the 1st, 2nd, 16th, 22nd, 40th, 45th, 50th, 72nd, 91st, 110th Psalms, and the 1st, 7th, 8th, six verses of the 9th, the 11th, 12th and 13th chapters of Isaiah. Their examination on these portions was highly creditable, and evinced a better knowledge of the structure of the language than is usual with the Junior class.

They were also examined by the Professor of Biblical Learning, on the four Gospels in the Greek text, and a readiness and skill in interpretation, which it has seldom been our pleasure to witness.

The Committee, in conclusion, a minority of the whole number appointed, regretted the disadvantageous circumstances under which they were compelled to conduct the examination. From what they were permitted to see and hear, however, they doubt not the examination would have given satisfaction and pleasure to the whole Committee, had they been present, and have deserved and received the approbation of the Board.

All which is respectfully submitted.

John Brown,
Harry Finch,
R. B. Van Kleeck.

We commend to the attentive perusal of our readers the admirable review on our first page. It is distinguished alike for soundness of principles, force and clearness of argument, pungency of satire, and courtesy of manner. It is a full and perfect refutation of the pernicious latitudinarian views of the sermon; and proves that in theology as in nature a Sparrow is no match for a H. A. W. K.

The statement of J. H. H. in another column must find its way to the heart of every one who has lost a relative or a friend: indeed stir up deep emotion in the breasts of all who retain the ordinary feelings of humanity. Most heartily do we thank God that the body of our departed brother rests in the deep. Of course the outrage will find some apologists, admirers, and even panygerists; but we cannot believe that public feeling is generally so debased as to sanction it.

We acknowledge with pleasure the receipt of Bishop Doane's Anniversary Oration before the New Jersey State Society of the Cincinnati at Trenton, July 4; published by request of the citizens. It bears the title "Civil Government a Sacred Trust from God," and is indeed a masterly production. It is characterised by the author's usual fevor, earnestness and eloquence, poetical flow of thought, and fearlessness of teaching; contains truths which should be deeply pondered by those who desire the welfare of their country: and shows alike the profound Divine and the Christian patriot.

The Episcopal Recorder in the editorial of last week summons "Anti-Puseyites" and *sectarians of every denomination* to join in a Holy League against the General Theological Seminary, and obtain an alteration or repeal of its charter from the Legislature of this State. "The dog-star rages."

We are pleased to learn that the Rev. J. M. Forbes of this city, and the Rev. M. P. Parks of West Point, came passengers in the steamer Hibernia, which arrived at Boston on the 16th inst.

We have received during the past fortnight the following works, and return our acknowledgments to the several publishers for their politeness:

A History of the Huguenots—new edition—by W. S. Browning. Philadelphia: Lea & Blanchard.

A compactly and neatly printed volume, with good legible type. Ultra-Protestants generally set out with selecting some ancient sect of heretics as the objects of their laudation in opposition to the Church Catholic. Mr. B. takes the Paulicians of the sixth century as his favorites, and gives Gibbon as his authority! We do not wonder therefore that in the Appendix he is inclined to defend the Manicheans also! He tells us Calvin was ordained priest at the age of 16; this astonished us, as we did not know he had been ordained at all, and we eagerly looked for Mr. B.'s authority, but found none,—we are afraid he has written without book in this matter.

Some inaccuracies in the first edition, which were pointed out by the British Critic, have been corrected in this. The book has the air of a compilation rather than of a well digested and systematic history, but contains much important matter, and allowance being made for the author's bias, may prove useful as well as interesting.

Essays by John Abercrombie, M.D., F. R. S. E. New York: Harper & Brothers.

The author has already distinguished himself by his previous works on Intellectual Philosophy. The present Essays appear worthy of his pen. We are glad to see that he connects faith with obedience, self-discipline, and the cultivation of all the Christian virtues. The earnestness with which he inculcates the morality of the Gospel is creditable alike to his head and his heart.

The Duty of American Women to their Country. Harper & Brothers.

The Reign of Terror in France is depicted in gloomy and faithful colors; it was not however the want of education merely that caused those horrors; but the spirit of lawlessness and infidelity, which raged even in the most educated. The various outbreaks of popular violence that have at different times disgraced the annals of our country are commented on with just severity, and to check the dangers impending over us, it is proposed to promote *popular education* through the agency of *American women.* The design is most praiseworthy, but the plan proposed appears extremely problematical; it is partly political and partly religious, and aims at combining the heterogeneous and discordant elements of Protestantism in one harmonious system of opinion and action. A Sisyphian labor.

Churchman's Library. August number.

A continuation of Bowden's History of Pope Gregory VII.

Littell's Living Age, No. 66, from W. Taylor.

Harper's Illuminated Bible, No. 35, includes part of the Prophet Zechariah.

Democratic Review, July and August.

This commences a new series of this ably conducted periodical, much reduced in price. The article on "Education" is worth an attentive perusal; and that on "Preaching" contains some wholesome truths. "Annexation" is appalling for the bold defiance of national law, and the gigantic schemes of national piracy it advocates.

Library of Choice Reading. Wiley & Putnam.

Nineteen numbers have been published of this beautiful series; the works are well selected and afford mighty pleasant reading. Those who are travelling had better take half a dozen or more numbers to beguile the weary hours they may meet with; and those who have to stay at home will here find both profit and amusement this hot weather.

Library of American Books. Wiley & Putnam.

No. 1. Journal of an African Cruiser.
No. 2. Tales by Edgar A. Poe.
No. 3. Letters from Italy, by J. T. Headley.

The series is equally beautiful in point of execution with the foregoing. We have had no time to examine the contents.

Cosmos, *a Survey of the General Physical History of the Universe*, by Alexander Von Humboldt. Harper & Brothers.

This is the first number of an English translation of this highly scientific and celebrated work.

An Examination *of President Edwards's Inquiry into the Freedom of the Will*, by Albert Taylor Bledsoe. Philadelphia: H. Hooker.

This work appears well worth attention, but the subject of which it treats is so abstruse that more examination is required in order to form a correct opinion of its merits than we can at present afford.

History of Ireland, No. 5. Sadlier's edition.

Brings the history down to 1530. It is ornamented with a fine portrait of St. Patrick.

Encyclopaedia of Domestic Economy, No. 9.

A highly useful and instructive number.

Essays on Human Rights *and their Political Guaranties*, by E. P. Hurlbret, Counsellor at Law in the city of New York. New York: Greeley & McElrath.

The author writes with ability and earnestness, and successfully exposes many defects in our legal and social system. It is one thing to pull down, and another to build up; and Mr. H. must adopt different principles for the foundation of his work if he would be a successful reformer. He must not put *Nature* in the place of the Deity; he must take Scripture as the exponent of the Divine will, and not phrenology: and while he speculates and reasons boldly, he should be careful to test his speculations, and fortify his reasonings, by facts patiently and systematically deduced from the experience of the past.

Episcopal Observer. August, 1845.

The leading article is a Review of Bishop Doane's noble 5th Charge. The Reviewer is evidently on very good terms with himself, "understanding neither what he says, nor whereof he affirms."

By the arrival of the *Hibernia* we are put in possession of our files to the end of July.

The "Irish Colleges Bill" had passed to a second reading in the House of Lords, and the "Jewish Disabilities Bill" had passed the House of Commons.

The Bishop of London has introduced a Bill concerning Church Discipline into the House of Lords.

We are glad to find that energetic measures have been adopted by English Churchmen with respect to the English Schismatics in Scotland. The following Memorial and Protest have been extensively signed, and signatures are still pouring in.

MEMORIAL.

"*To His Grace the Archbishop of Canterbury, Primate of all England and Metropolitan.*

"The humble Memorial of the undersigned Members of the Church of England, showeth,

"That they desire to approach your Grace with that profound respect and reverence which is due to your high and holy Office.

"That your Memorialists in bringing the present subject before your Grace, are animated by an earnest desire to promote the Unity of the Church, and to secure the blessings consequent upon that Unity.

"That it is a fundamental principle of the Catholic Church, that the clergy of Churches in communion with each other are guilty of schism if they exercise their ministerial functions within the jurisdiction of any Bishop of such Churches, without his license, and contrary to his injunctions.

"That the Church of which your Grace is Lord Primate, and your Memorialists are members, is in chmmunion with the ("Episcopal") Church in Scotland.

"That certain English Priests are at the present time exercising their clerical functions in the dioceses of the Scottish Bishops, in defiance of their lordships' express injunctions to the contrary; and that certain other English Priests do, from time to time, aid, abet, and encourage them in their schism.

"That such proceedings have necessarily brought great scandal upon both Churches.

"That your Memorialists, therefore, humbly beseech your Grace, to take such prompt and decisive measures as may be necessary for the immediate suppression of these schismatical and uncanonical proceedings."

PROTEST.

"Whereas certain Priests of the English Church are at the present time exercising their ministerial functions in the Diocese of the Scottish Bishops, without their Lordship's license, and contrary to their express injunctions; and whereas certain other English Priests do, from time to time, aid, abet, and encourage their brethren who are guilty of such conduct: We, the undersigned Clergy and Laity of the Church of England, do hereby solemnly protest against all such proceedings, as being uncanonical and schismatical."

It is not intended that these documents shall be publicly exposed for signature, nor will the names be published. Copies of the whole will be forwarded to the Archbishops of the two Provinces, to the Bishop of London, and to the Primus of the Church in Scotland. The Memorial will be presented to the Primate by one or more of the Clergy who have signed it.

The Cambridge Camden Society is not defunct, nor likely to be, as will appear by the following extract from the English Churchman:—

Some persons have, it appears, adopted the idea that though the Cambridge Camden Society was not dissolved at the General Meeting, of which some weeks ago we gave an account, yet the number of secessions, both at that time and afterwards, have materially detracted from its energies and crippled its resources,—an opinion the more likely to gain ground, because the Committee (whether wisely or not we do not pretend to decide) resolved on postponing the publication of their usual report till the end of the long vacation.

We have inquired into the facts of the case, and believe the following to be a tolerably correct account. The Camden Society, before the General Meeting, numbered about eight hundred and forty members. Of these, about one hundred and twenty have, subsequently to that period, withdrawn their names; and about thirty fresh members have joined the Society. The total loss, therefore, is a reduction from 840 to 750, or thereabouts.

But to this must be added the fact, that scarcely one working member has withdrawn. The method taken to procure secessions from the Society,—a method, we believe, unparalleled in literary history,—seems to have excited the very spirit it was intended to quell.

In the meantime the Society is widely spreading itself among the Colonies. Frederickton, Colombo, the Mauritius, Sierra Leone, the West Indies, the Himalayas, New Zealand, Australia,—in each and all of these parts of the world, the Camden Society is at work. And, we believe, that, in England its prospects of success are as bright as they ever were—brighter, perhaps, from the passing away of the storm with which it was threatened.

The Chronicle of the same date contains an excellent Address by the Bishop of Newfoundland on the Observance of the Rubric—The "presumptuous, self-willed, not afraid to speak evil of dignities" are found every where it seems. The Bishop's Address breathes the purest gentleness and charity, and at the same time gives most excellent advice and instruction.

The following editorial in the same paper is deserving of attention:—

The remarks of Mr. Denison in calling attention to the gross mismanagement of the proceeds of the great act of sacrilegious robbery of the Irish Church are worthy of the attention of our readers. The debate discloses a most scandalous course of corrupt management of the property plundered from the Church. Much of it appears to have been sold for much less than its real value, and the proceeds of such sales have melted away in a manner not surprising to those who know that God's curse ever rests upon property which have been robbed from Him, or from His Church, which is the same.

The Government Commissioners, like most of those who bear the name, have made a very nice thing of it; for whatsoever may have become of the churches they have carefully pocketed their most enormous salaries which will rot in their pockets or in those of their descendants. The landlords have themselves shared in the spoliation of the Church of God, and they will have the reward of iniquity in being soon deprived of their rents. Their popish friends keep a register of those whom they consider the rightful owners of the estates in Ireland, and will put them in possession thereof at the earliest convenient opportunity. Saving the melancholy and unhappy circumstance of nearly banishing the Catholic Church from Ireland, which would attend such a movement, we should not be sorry to see the landlords of Ireland who have not zealously defended the rights of their Church, quietly handed over to the tender mercies of the papists for about seven years.

The utter nonsense of Sir James Graham talking about the property being strictly applied to *Church purposes* was an insult to the people within the house, and to the understandings of those out of it; inasmuch as he had just been told, and knew before, that a large portion of the property has been swallowed up by the hungry commissioners, lawyers, and others whom the Government had fastened to fatten upon the property, while the churches are falling, and only a few years ago the Clergy were starving. Half-a-dozen, or half that number of straight-forward sensible Churchmen in the house would be of infinite use there to protect the Church and the Clergy, and to enlighten the ministers and others upon matters on which they are, or for the nonce, appear to be, extremely ignorant.

A very pretty quarrel is going on between the Edinburgh Bible Society and the British and Foreign Bible Society. A Committee of the former has published in the *Witness* "A Warning to the Public," and accuses the latter Society of "Desecrating the Scriptures by intermingling the Apocrypha, prefixing to their versions infidel prefaces, appending heretical notes, misapplying funds, vitiating records to conceal the deception—!!! "Pacificus" in the London Record makes a very lame defence of the British and Foreign Bible Society; whereupon "Vindex" rejoins in the same Journal, and handles his adversary without mittens. These developments are most astounding, and cause emotions within us which it is impossible to express.

Geneva College—Commencement.

This Anniversary was held in Trinity Church, in the village of Geneva, on Wednesday, the 6th, and after an attendance upon all these occasions for twenty years, we are gratified in being able to say that we have never witnessed fuller proof of the fidelity of the Board of Faculty, nor clearer evidence of the proficiency of the Students.

The day though fine, was very warm, and the beautiful new Church was filled in every part—pews, aisles, and vestibule. The music was good and appropriate, being that of the noble new organ, the present of the noble hearted Mrs. Lee, whose husband, the late Hon. Gideon Lee, who, for his munificence to that congregation will be long and gratefully remembered.

There was another object of peculiar interest, to us at least, and we doubt not to many others—it was the appearance on the platform, of the venerable Daniel Burhans, D.D., of the Diocese of Connecticut, and one of the oldest Clergymen of the Church, being in his 84th year. We had enjoyed his company for a few days at our own residence, where the recollections of other times were called up afresh, and it was pleasant to see that very many took a lively interest in his visit.

It was a gratifying circumstance that no less than *twenty-two* of our Clergy were present, and we hope the number will continue to increase, and thus by mutual encouragement give more and more importance and efficiency to this improving institution, which the Churchmen of this Diocese especially should regard as entitled to their encouragement and support, for it is not saying a word beyond the reality, that more effective and able teaching is not to be found in our country.

The speaking of the graduating class was highly creditable to all, and we were glad to observe that all the topics of the Orations were of an elevated class, not taken from the frivolous subjects too often introduced on such occosions.

At the close of the morning exercises, the Degree of A.B. was conferred upon sixteen young gentlemen, each of whom delivered an Oration.

The Degree of A.M. in course, was conferred upon four gentlemen.

The Degree of A.M. was conferred upon the Hon. John W. Allen, and Edwin R. Reynolds.

The Degree of M.D. was conferred upon Jas. W. Russell, of U. S. A., Alfred Mercer, and Amos Bird Smith. The Honorary degree of LL.D. was conferred upon the Hon. John A. Dix.

In the afternoon, the Rev. Dr. Wayland of Canandaigua, delivered an address before the societies of the College, which produced much of interest, and commanded a profound attention. It was full of seasonable counsel and practical wisdom, and we hope the young gentlemen to whom it was particularly addressed, will secure to themselves the honor, and to the community the pleasure of reading this address, by causing its publication.—*Gospel Mess.*

Brownell Hall.—The corner stone of a third building, to be erected to the glory of God and the welfare of mankind, by the promotion of Christian learning, was laid on the grounds of Trinity College, on Wednesday evening last. The ceremony was performed by the Rt. Rev. the Bishop of the Diocese, whose honored name the edifice is to bear, in the presence of a large concourse of citizens and strangers. In the box placed beneath the corner stone were deposited copies of the Charter and Statutes of the College, of the last Catalogues of the Senatus Academicus and the Undergradutes, of the Calendar, of the Hartford papers, of Green's Connecticut Register, and of the Address delivered on the occasion. The Address of Professor Stewart was a most classic and elegant production, worthy of the occasion and of the Institution.

We understand that the Trustees of the College, besides calling this building after Bishop Brownell, have given to the central building the name of Seabury Hall, and to the other building that of Jarvis Hall.—*Calendar.*

Diocese of Pennsylvania.—You are hereby notified that the Rev. Horace L. Conolly, a Presbyter of the Diocese of Pennsylvania, having signified to the Standing Committee of said Diocese his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, was on St. James's day, July 25th, 1845, in the city of Philadelphia, displaced from the Ministry of this Church, in conformity with the provisions of Canon 38 of 1832, by the undersigned, acting at the request of the Standing Committee of said Diocese.

Alfred Lee,
Bishop of the Diocese of Delaware.

Wilmington, July 16th, 1845.

Died, at his father's house, in Springfield, Ohio, on Tuesday the 12th inst., after a protracted illness, John Sym, late of the General Theological Seminary, New York.

Ripe for a holier and happier state, and while on the very threshold of the Christian ministry, he has been summoned to an early rest, and thus bequeaths to a weeping circle the rich legacy of a bright example, and to a more numerous array of friends a memorable testimony to divine truth.

During his collegiate course he obtained hard-earned honors, and his theological instructers accorded the testimony that "he left no student behind him more esteemed for piety, natural ability, industrious application to duty, and devotion to the cause of Christ, than himself."

Died, in Fairfield, Vt., on Wednesday the 13th of August, after a brief but very distressing illness, Mrs. Elizabeth S. Putnam, aged 57, relict of the late Fitch P. Putnam, Esq. of Boston, Mass. The deceased was the mother of the Rev. Edw. F. Putnam, Rector of Trinity Parish, Fairfield, and has been for many years a communicant of the Holy Catholic Church. Through a lively faith in her Redeemer, she was enabled to bear her acute sufferings with meekness and resignation, "in the comfort of a reasonable, religious, and holy hope, in favor with her God, and in perfect charity with the world."

"Safe in the bosom of thy God,
How wilt thou look back, and smile
And bless the pangs that made thee see,
This was no world of rest for thee!"

Clerical Changes.

The Rev. D. V. M. Johnson, requests that all letters and papers for him be directed hereafter to Sogville Post Office, township of Islip, Long Island.

The Rev. M. Schuyler having resigned the rectorship of Grace church, Lyons, and accepted an invitation to the charge of St. John's church, Buffalo, desires his papers and letters addressed to the latter place.

The Rev. David Pise, Jr., having taken charge of the Parish of Christ church, Manlius, Onondaga co., for the present, requests that letters and papers for him may be addressed accordingly.

To Correspondents.

"Presbyter," "Frater," "Veritas," "A Catholic," "Reflector," "Bede," "G. A. S." "Consistency," and "The Mover of the Resolution," have been received. "Catholicus" will receive consideration.

Calendar.

August.

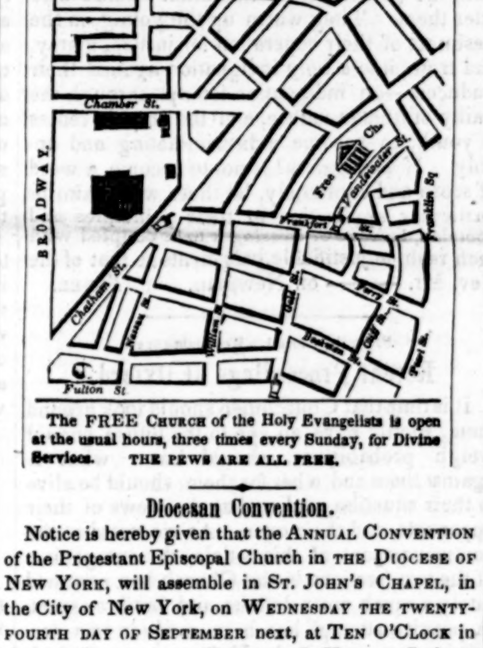
24. Fourteenth Sunday after Trinity. St. Bartholomew the Apostle.
31. Fifteenth Sunday after Trinity.

September.

7. Sixteenth Sunday after Trinity.
14. Seventeenth Sunday after Trinity.
17. }
19. } Ember-Days.
20. }
21. Eighteenth Sunday after Trinity. St. Matthew the Apostle.
28. Nineteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The FREE Church of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

Diocesan Convention.

Notice is hereby given that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will assemble in St. John's Chapel, in the City of New York, on Wednesday the twenty-fourth day of September next, at Ten O'Clock in the morning. Benjamin I. Haight, Sec'y.

New York, August 20, 1845.

☞ In accordance with Section 5 of Canon I, the Secretary appends to the foregoing notice, a copy of Section 4 of the same Canon, as follows:—

"The appointment of a Lay Deputy to the Convention of this Diocese shall be certified in writing by the Rector of the parish of which he is a representative, or by one of the Wardens, or by the Clerk of the Vestry of such church: and no other certificate of the appointment of any Lay Deputy or Deputies to the Convention of this Diocese shall be allowed or received. And no Lay Delegate shall be entitled to a seat in the Convention unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

Christ Church, Anthony street, Rev. Dr. Lyell, Rector.—This church will be re-opened for divine service on Sunday next, 24th August, at the usual hours for morning and afternoon worship.

Emmanuel Church, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

Calvary Church is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,

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St. Simon's Church, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. Cruse,

June, 1845. 21 First Avenue.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 13th of August, the Treasurer has received the following contributions:

From Trinity ch, Van Deusenville, Mass, for Illinois, $6; the Misses Rutherford of Belleville, N J, $50; St James's ch, Derby, Ct, per S G Wilcoxon, Esq, Treasurer, $26 14; St Paul's ch, Georgetown, Delaware, $5; St Paul's ch, Detroit, per Mason Palmer, Esq, $23 65; Grace ch, Jamaica, L I, $20; Christ ch, Hudson, designated for Domestic Missions in the communion alms, $6. Total, $136 79.

Thomas N. Stanford, Treasurer,
Aug. 20, 1845. 139 Broadway, New York.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Rev J A McKinney, Cambridge, Maryland, $10; St Luke's ch, Mechanicville, Rev Wm A Curtis, $2. Total amount, $12.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Aug. 20, 1845.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev J A McKinney, Cambridge, Maryland, $2; three ladies, by the hands of Floyd Smith, Esq, $16. Total amount, $18.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, Aug. 20, 1845.

Jubilee College.—The subscriber in behalf of Bishop Chase gratefully acknowledges the receipt of the following contributions:

By Thomas N Stanford, Esq, received by him for Jubilee College, as follows:

From St Mark's ch, Warren, R I, $1; Mrs Wright, Newark, N J, $5; Trinity ch, New Haven, $2; St Mark's ch, N Y, Rev Dr Anthon, $105; a Protestant Episcopalian, per Stanford and Swords, $100—$213. St John's ch, Carlisle, Pa, for Bishop Chase, $3 50; Calvary ch, Rockdale, Pa, do, do, $10—$13 50. From St Ann's ch Sunday school, for expenses of Wm Spencer, $25. Total, $251 50.

James F. De Peyster, Treasurer,
New York, Aug. 20, 1845. 51 South-st.

THE POOR.

The subscriber, Rector of the Free Church of the Holy Evangelists, thankfully acknowledges the receipt of $25 for the poor of his charge, from a "Protestant Episcopalian," by the hands of Stanford and Swords.

Benj. Evans, 172 Broome street.
New York, Aug. 20, 1845.

A LADY who has taught Music for eight years with much success, both in schools and in private families, wishes to increase her present number of pupils the ensuing fall. She would like to attend one or two schools in the city or its vicinity. Satisfactory references given. Cards of address may be obtained at this office. Aug. 23—$4t

INGLESIDE FEMALE SEMINARY—Rev. Reuben Riley, Rector; Mrs. Emily Gibson, Head of the Family.

This Institution will commence its first session on the first Monday in September next. The situation combines all that can render it pleasant, being one of the most healthy in the country, and only six miles from Baltimore. Applications must be made to the Rector, care of Dr. H. Colburn.

☞ Circulars may be had at Dr. Colburn's Bookstore, 174 Baltimore st., or D. Brunner's, No. 1 North Charles street. Aug. 23.

CLASSICAL AND ENGLISH SCHOOL, No 208 Wooster, near Amity st., Rev. J. A. Spencer, A. M., Rector.

This School will re-open on Monday, September 1st. The number of pupils is limited and select, in order that each boy may receive the personal care and supervision of the Rector, and be *thoroughly trained* in the various branches of English and Classical learning. Two or three boys can be received into the Rector's family.

References.—Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. G. T. Bedell, Rev. L. P. W. Balch, Rev. J. M. Forbes, Rev. B. I. Haight, Prof. Chales Anthon, LL.D., Prof. James Renwick, LL.D., Dr. Edward Delafield, Dr. J. Stearns, Henry Wilkes, Esq., Geo. T. Strong, Esq.

☞ Circulars may be obtained at Appletons, 200 Broadway, Stanford & Swords, 139 Broadway, Miller's, 645 Broadway, and at the Rector's residence.

Aug. 23—5t

SOUND EDUCATION IN PRIVATE.—Terms $400 per annum, payable half yearly in advance. No extra.

Mr. James Such, formerly of Trinity College, Cambridge, (England,) and some time private tutor in that University, receives into his family ten pupils. The house is situated near Jamaica, Long Island, half an hour's ride by railroad from New York. The course of instruction is precisely similar to that pursued at the most reputable schools in England, such as Eton Harrow, Winchester and the Charter House—the same education as is given to the sons of the higher classes when they aspire to University honors and are designed for parliament, the bar, or the pulpit, with the addition, however, of a thorough knowledge of the French and Mathematics on the Cambridge plan. The discipline is altogether that of a private family; a discipline which can only obtain where the number is small. Religious instruction is strictly attended to. Mr. Such has been bred to the business of tuition. He is wholly devoted to his pupils, and undertakes no greater number than himself and his son can do strict justice by. He is well acquainted with the French language, having spoken it from childhood, and resided much in France when preceptor to a young nobleman. A father desirous of procuring for his son a healthy and comfortable residence, and at the same time sound education, whether for professional or commercial pursuits, would find this an opportunity seldom offering. Mr. Such's pupils have attained the highest honors at Harvard and Yale Colleges. His Seminary has been established eight years, and is known to the following gentlemen:—

Rt. Rev. Bishop Doane, New Jersey; Hon. and Rt. Rev. Bishop of Toronto, U. C.; Rt. Rev. Bishop Eastburn, Boston; Gov. Everett, Boston; Hon. Abbott Lawrence, Boston; Prof. Vethake, Philadelphia; Gen. P. B. Porter, Niagara Falls; Elias Vanderhorst, Charleston, S. C.; Rev. W. Shelton, Buffalo; Col. A. S. Jones, Georgia; Dr. R. Breckenridge, Baltimore; Rev. W. L. Johnson, Jamaica, L. I.

In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.

In New York.—Ex-President Duer, Columbia College, Prof. Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, T. B. Fearing, Esq., C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.

In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow.

Aug. 23—13t$

THE subscribers have just received from London a valuable addition to their stock of Theological works, among which are—

Bishop Gibsons Codex Juris Ecclesiastici, 2 vols. folio, $12; whole works of Bishop Reynolds, folio, $9; Hughes's Divines of the Church of England, 22 vols. 8vo. $36; Scholar Armed, 2 vols. very rare, $7; Father Simon's Critical History, 2 vols. 4to, $4; Trials of the Seven Bishops, Laud, &c. folio, $3 50; Newman's Scripture Concordance, folio, $3; Stackhouse's Body of Divinity, 3 copies folio, $6; do, on the Creed, 2 copies folio, $3 50; Mendam's History of the Council of Trent and other works, 3 vols. $9; Harcourt's Doctrine of the Deluge, 2 vols. $4 50; Stillingfleet's various works, separate vols; Sherlock's Works, Hughes's edition, 5 vols. 6 copies, $7—his works also separate; Beddulps's various works; Wogan on the Lessons, 4 vols, $5; Faber on the Trinity, 2 vols. 3 copies, $4 50; Jebb's Theology, $5; Bishop Sumner's whole expository works, 10 vols. splendid calf gilt, $18; Burton's Sermons, do, do, $4; Kennett's Works, 5 vols. $5; L'Estrange and various other works on the Liturgy.

STANFORD & SWORDS.

S. & S. have in press, and will publish about September, a full Catalogue of their Theological works, which will be sent gratis to any who may desire it.

Aug. 23.

VALUABLE NEW WORKS—Just published by D. Appleton & Co. 200 Broadway.

1. Introductory Lectures on Modern History, with the Inaugural Lecture by Thomas Arnold, D. D., with an introduction and notes by Prof. Reed of the University of Penn. 1v, 12mo, $1 25.

The distinguished topics which these admirable lectures comprise are rich in thought and wisdom, and furnish an exhuberant study and mental and moral improvement. The notes of Prof. Reed are extremely valable.

2. History of Germany, from the earlies; period to the present time by Prof. Kohlnausch, translated by J. D. Haas, 1 v, 8vo, $1 50.
3. A Manual of Ancient and Modern History, by W C Taylor, L.L. D., revised, with additions on American History by C. S. Henry, D. D., second edition, 1v, 8vo. of near 800 pages, $2 25.
4. A Dictionary of the English Language. Coniaining the Pronunciation, Etymology, and Explanation of all words authorized by eminent writers; to which are added a Vocabulary of the Roots of English Words, and an Accented List of Greek, Latin and Scripture Proper Names, by Alex. Reid, A.M.

Aug. 23.

BEAUTIFUL BOOKS published by the General Protestant Episcopal Sunday School Union Depository, 20 John street, New York, DANIEL DANA, Agent:—

The Shadow of the Cross: *An Allegory.* By the Rev. W. Adams, M. A. Elegantly illustrated.

The Distant Hills: *An Allegory.* By the same author, also elegantly illustrated.

As the first editions of these books in separate form are nearly exhausted, persons desirous of obtaining copies with the most perfect impressions of the engravings, are invited to procure them now. The second editions will be put to press speedily.

"Sacred Allegories," "The Shadow of the Cross," and "The Distant Hills," in one volume, with a beautifully engraved title.

History of Our Blessed Lord, in easy verse, for Children. With elegant Lithographic illustrations.

Aug. 16—tf

A LADY accustomed to teaching, wishes to engage as Governess in a private family; or as Companion to a Lady. A pleasant house is her first object, salary being a secondary consideration. Testimonials satisfactory. Address "A. D.," post paid, at this office. ☞ No objection to a Southern or Western residence. Aug. 9—3t

A CANDIDATE FOR ORDERS and Graduate of an Eastern College, will be glad to meet with an engagement to teach for a few hours every day, either in a Classical School or privately. Address "Yale" at this office. Aug. 16—x

MOUNT WASHINGTON COLLEGIATE SCHOOL, 43 West Washington Place, under the care of Messrs. Hubbs & Clarke, will re-open on Thursday, the 4th day of September. Aug. 9—5t$

NEW THEOLOGICAL WORKS. Just Imported by D. Appleton & Co., 200 Broadway.

Lectures on the Acts of the Apostles, by Robt. Hodgson, D. D., edited by his Son, 1 v, 8vo. $3 50
The Ancient Syriac Version of the Epistles of Saint Ignatius, edited with notes by Wm. Cureton, M. A., 1 vol. 8vo. $3
Historical Inquiry into the True Interpretation of the Rubrics in the Book of Common Prayer respecting the Sermon and the Communion Service, by Benj. Harrison, M. A. 1 v, 8vo. $3
Popular Lectures upon the Differences existing between the Church of England and the Church of Rome, with notes by the Rev. Edw. Thompson, M. A. 1 v, port. 8vo. 2
Short Lectures on the Church Catechism, by Augustus O. Fitzgerald, M. A., 1 v, 12mo. $1 75
Village Sermons, by Arthur Roberts, M. A., Vol. 6, $1 50
Lectures upon the Ecclesiastical History of the First Three Centuries, by Edw. Burton, D. D., new edit. 2 vols in 1, 8vo. $4
Sermons, chiefly practical, preached in the Chapel Royal, Whitehall, by James Hildyard, M. A. 1 vol. 8vo. $3
Sermons, chiefly designed to show the practical workings of Faith, by the Rev. F. W. Fowle, 1 vol, 12 mo, $2
Ecclesiae Anglicanae Vindex Catholicus, cura G W Harvey, A. M. 3 vols. 8vo. $16

☞ Single copies of English Books imported to order on favorable terms. Aug. 16

For the Churchman.

The Church.

Hail to the glorious Christian Church,
Hail to the Saviour's bride;
Unfurl the banner of the cross,
And spread her glories wide.
Oh, would this day from ocean's isles,
And earth's remotest bound,
A glad hosanna might arise
Her praises to resound!
With sacred arms, extended wide
She calls us, as of old,
And bids us, in the Shepherd's name,
A welcome to his fold.
And shall we, with our armor on,
The summoning obey,
Or dash with suicidal hand
The cup of life away?

How beautiful are all her ways!
Fervent, and calm, and sweet,
When Faith, and Hope, and Charity,
In blest communion meet.
From day to day, from year to year,
Harmonious in accord,
Ten thousand voices blend to waft
An incense to the Lord.
Go bow before her altars pure,
Devoutly, humbly kneel,
Go listen to her thrilling chants,
And to the organ's peal.
And thou shalt know that unto her
The solemn trust is given,
To guard the oracles of God,
And hold the keys of Heaven.

Then hail to thee, thou priceless gift
Of Him, enthroned above!—
Pledge of God's mercy to mankind,
Pledge of the Saviour's love!
Oh! would the power to me were given,
Thy glories should be told
In rapturous strains, as they were once
By him the Prophet old!

But this I fervently may pray,
Join'd with thee here in love,
I, with thy ransom'd, may ascend
To join the Church above.
For he who left thee here on earth,
Shall bid thee yet arise,
With all thy Saints redeem'd to dwell
Triumphant in the skies.

Thy steps, on earth, have often been
By darkness girded round;
And fires of martyrdom have blazed,
To light the gloom profound.
But Bethlehem's star, undimm'd and bright,
Has guided all thy way,
And still shall guide thee 'till thou stand'st
Serene in perfect day! E. C.

Auburn.

From the True Catholic.

The Mouth of Bitterness.

"Let all bitterness be put away from you." — *Ephes.* iv. 31.

Mr. Editor,—I heard with anguish, a few hours ago, a too well authenticated report of a presbyter of the Church having said to a communicant, in the semi-authoritative intercourse of a parochial visit, that he "had rather she would read the writings of Tom Paine than those of Mr. Newman."

Now, sir, I am no worshipper of a great name. Still less, the blind partizan of a leader of a clique or faction. I have disliked and deplored some steps of Mr. Newman's course. I have differed from many of his published opinions. I have regretted some of his most eloquent flights, because they appeared to me overstrained; and others, because I thought they indicated a lurking infirmity in a noble mind, and tended to lessen the confidence to which it was otherwise entitled. In his latest publication, I have even seemed to myself to see that infirmity wrought upon by intense anxiety, until it had become a mental aberration.

Mr. Newman's reputed followers have yet more startled and offended me. The heartless haste and rashness of some in trifling with the deepest convictions and most awful responsibilities of themselves and others; the random facility of assertion, hardly consistent with a love of the truth, that characterises the writings of a few of the younger and more talkative; the impertinent petulance and self-sufficiency so glaringly displayed in the book of the notorious Mr. Ward: these things have made me sick and sorry at heart. They are evil fruits, from an evil root, wherever they may be found.

But neither in Mr. Newman's writings, nor in those of his worst persecutors under friendly vizors, have I ever seen a sentence so steeped in the gall of bitterness and bound up in the bond of iniquity, as that reported to have proceeded from the lips of his clerical condemner. I shuddered when I heard it. I asked myself if the speaker *could* have read the writings which he ventured to compare? if he had not, how he *dared* to bear a testimony which his want of knowledge made false witness, as from him; and which subjected him to such awful retribution from HIM who says, *Judge not, that ye be not judged; with what measure ye mete, it shall be meted unto you again!* if he had, under what a terrible blight of heart and judgment must he have read the Parochial Sermons (for instance) of the man whom he traduced?

There is a tone of Christian teaching, Mr. Editor, which *cannot* be mistaken by a judgment exercised in spiritual things. That tone a large proportion of Mr. Newman's practical instruction has. I would fearlessly submit (with the suppression of the writer's *name*) many whole sermons, and by far the largest proportion of the pages of Newman's Sermons, to an humble, spiritually-minded Christian of any name, Presbyterian, Baptist, Methodist, or what not, and ask if that were not the voice of a messenger of God, taught by His Holy Spirit, and teaching others in that Spirit? And is a presbyter of the Church to say, that a body of such teaching can be made more dangerous than the writings of a blaspheming infidel, because of the admixture of——what? "Uncleanness? lasciviousness? idolatry? witchcraft? hatred? variance? emulations? wrath? strife? seditions? heresies? envyings?" Oh no! Who ever could suppose he detected *such* fruits or their seeds, in Newman's writings!—But *errors* which *some* in the Church *think* dangerous, and others, perhaps as well qualified to judge, think not so. A suspicion of a misprision of popery! A tendency to heresies discernable in Andrews, and Jeremy Taylor, and Hammond, and Bull, and Robert Nelson! Never was more fearful bigotry than that which ventured on such grounds to fulminate such a condemnation! Never did Satan work a more perfect work than when he entrapped a minister of God into the miserable wickedness of teaching, in parochial ministrations, that writings publicly commended by his bishop, as conducive to Christian edification, were more dangerous than those of Thomas Paine!

It is the indulgence of such a spirit of rancorous misrepresentation, that is doing more to prostrate the grace of God in the working of His Church, than all open ungodliness and infidelity. Overt acts of hostility are powerless against the banded host of the Redeemer. But when the members, nay, the officers of that host, take their brethren by the beard, and aim deadly thrusts from their vantage-ground within the ranks, confusion and every evil consequence must follow. Even Satan was not to be prosecuted with railing accusations, (*Jude* 9.) Yet Christian men can think they do God service by bringing such against their brethren! by classing beneath the most pestilent opponents of Gospel truth and social order, the gifted teacher "of repentance from dead works and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment," and of the blessedness of the pure in heart, and of the holiness without which no man can see the Lord.

I tell the condemners of such a teacher, they know not what spirit they are of, and they know as little what spirit their madness tends to raise in others. Such censures are dragon's teeth, sown to spring again in armed warriors against the deluded sowers. They *make partisans* for the writer whom they ineffectually strive to blast. They drive off honest, truth-seeking, justice-loving men, to the farthest attainable remove from the position of the intolerant fanatics who utter them. They warm up the young, in the freshness of their veneration for justice, mercy, and truth, into a holy indignation against their traducers—an indignation too apt, through the frailty of human nature, and the impulsiveness of youth, to become indiscriminating and unholy. If *evangelical* is not to become a word of scorn and contumely, let those who claim its particular application to their principles and doctrine, beware of causing it to be coupled with such rash, unjustifiable judgments as that of the Rev. Mr. —— on Newman. TEKEL.

From the Christian Remembrancer.

Recent Proceedings at Oxford.

It is time that Churchmen should look around them, should have an eye to the future, should weigh probabilities, should know what is against them and what for them, should be alive to their situation, and realize the views of their opponents and their own. As we stated at the commencement of this article, the antagonism of the two sections in the Church has assumed lately a much more definite and forcible aspect. A positive attempt has been made in two successive instances, in the University of Oxford, to institute an opposite Test. This is a phenomenon which should not pass unregarded. It is pregnant with meaning; it furnishes a most significant and grave symptom of the growing state of things and relation of sides, and seems to point to a farther and still more trying issue, most seriously affecting the English Church one way or another.

The fact is this: a school which takes the very opposite basis from that of our Church, wants to develop her according to their own standard. A Liberal school and an Evangelical one, combining and mingling, and gathering reinforcements from different quarters, where distrust of the Church movement happens to prevail, will only see in the Church of England the reflex of themselves, and identify her wholly with their own theology. They will not look at her in any other aspect; indeed they hardly can; the very position which they hold compels them to take the view they do of her. You may point to a whole Church basis, to a dogmatic creed, to a sacramental system, clearly and definitely stamped upon her. You may show the written formulary, the sentence, the line, the literal tangible evidence, that she holds and imposes such a belief. It will be to no purpose, for they possess a key for the universal solution of such difficulties, in the primary idea on which they start, that their system is to explain the Church's, and not the Church's dictate theirs. They do not allow the Church to speak for herself; their primary idea interpets her every where. Their own point of view, their own theological medium, fixes her. From 'she ought to be,' there is no interval to 'she is.' Whatever be her formal written system, whatever creed or canon may say, her system is meant to be, they think, what they make of her. They profess to take her meaning, her object, and not to allow the evidence of her form and fabric to be even brought into comparison with a supposed substantial spirit and intention. Their own standard dictates what is important in her, and what is not so; what is to be held, and what it is allowable to throw aside, as simply incidental and unintentional. It tells them what she intends to say, and what she says without intending it: they take the former, though she does not say it, and they reject the latter, though she does. This is their basis of interpretation. You refer to this and the other great important truth she asserts, and they make it at once an accident and an obsolete point: their standard unrealizes it. Whole features in her system, and whole doctrines are thus passed over, as *ipso facto* null and void; not intended to be believed, simply because they *are* those doctrines. That is sufficient. The Church fills out the theological image which their minds have engendered. She expands according to its proportions, and is the development of it. The fundamental intention they attribute to her, supersedes the written word, the formal dogma. And a religious society and institution which embodies that intention, is their Church of England. They know no other.

This is their view. They take it, we really believe, quite naturally. They think themselves quite right. They seem to see their way quite clearly. They have for a long time written and said, as a school, very much what they liked. They have suffered no restraint, and they feel no authority. The author has put into his book what came into his head and appeared clever and philosophical, without thinking a moment whether or not it was consistent with what the Church says. The idea would never occur to him. Such a relation between himself and the Church, if suggested to him, would have seemed unreal, almost without meaning, —an altogether airy and fanciful one. Reality is the function of habit. A perfectly strange notion is grotesque or shadowy. Let any one turn over the pages of Dr. Hampden's Bampton Lectures, and observe the ease and unconsciousness with which he goes on laying down views on the subject of the Church doctrine, which completely crumble and dissolve it all. He does it apparently without an idea that either the Church or any one else can object to it; in the pure literary, philosophical tone, as if he was writing for an encyclopædia. Speculation is his line; he follows it; he does not think of where, and in what system he is in: he goes on, on his own ground. Dr. Whately speculates cleverly and ingeniously: he uses clear illustration, and unfolds his arguments well. He wants an illustration of a fallacy in his book on Logic, and he takes the Church's doctrine of the Trinity. He treats it with that scientific ingenuity which so peculiarly belongs to him, and then proceeds to some other instance of fallacy. All the time he is only using his professional gifts: it is not his object to contradict the Church, he simply does not think of her. He has his line, and he pursues it. Writers of this school have gone on thus calmly and as a matter of course, saying what they want to say. They have never felt the Church system of doctrine the least hindrance to them; and the latent theory—for there must be one to account for such procedures—has been, that the Church of England was a system, in which doctrine was quite secondary; an impalpable latitudinarian pale, which allowed free scope for all opinions, and the full march and expansion of the human mind.

To proceed: this school having attained some official position, sees a large and growing part of the Church taking quite another view of her to what they do; appealing to her formal basis, fabric, dogmatic creed, sacramental system; and wanting to use and unfold the Church upon her formal and professed basis, as they want to do upon her supposed latent one. They see a school that boldly put forward old Catholic principles. What is their view on seeing them? That they are simply interlopers; that these are not the principles of the actual English Church, and that the spread of them is a pure interference and invasion. They wave them off the ground with the feelings of owners of the soil, and tell them to carry their principles elsewhere. It is a matter of right and property. They look upon the Church as their own, and are familiarized with their own idea of her, and they do not understand what another school can mean by having another idea. They set it down as simple dishonesty. Putting aside their own points of difference with the Church, as mere incidental ones, and regarding themselves as her representatives, they will not see the ground which the other side have: they negative it, and push forward their own.

This state of feeling leads, in course of time, to a public act. They have obtained an entrance into the Oxford Hebdomadal Board. From this position they promulgate a New Test, for the purpose of cutting off that interpretation of our formularies which Churchmen appeal to, and narrowing them to an uncatholic sense, in which their opponents could not subscribe them.

(*To be continued.*)

From the English Churchman.

Ronge, Czerski and the German-Catholic Church.

NO. III.

A reform of the Catholic Church in Germany, comprising a renunciation of the arbitrary powers exercised by the Pope, and of many corrupt practices and superstitions now in force, might be attended with most important and happy consequences. It might bring back to her communion a very large part of those, whose eyes are open to the indifferentism of the Protestant bodies, but who see before them no alternative but that of adopting errors from which their souls revolt. Such a reform is not only improbable; it is, in the present generation, impossible. Such a reform must originate with the rulers of the Catholic Church in Germany, the Archbishops and Bishops; must have the sanction of princes, and, as had the reformation in England, the hearty concurrence of the great body of the ministering clergy. Such a reform was not only projected, but in the year 1786, the details were actually agreed upon at a congress of four Archbishops, those of Mayence, Treves, Cologne, and Salzburg, and received the sanction of the Emperor Joseph II. The documents published soon afterwards, while they concede to the Pope the title of "Supreme Head, and Primate of the whole Church, the centre of unity," "to whom all Catholics are bound reverently to yield canonical obedience," deny his right to any temporal jurisdiction, and vindicate the independence in his own diocese of each Bishop, and his power freely to exercise all episcopal functions. Not the least important part of the plan was the reformation of religious houses, by which the present evils would have been in a great measure obviated, and they would have better answered the holy purposes for which they were founded. Unfortunately the whole project failed for want of co-operation on the part of the suffragan and exempt Bishops, and the favorable time passed away with the commencement of the French revolution, and has never since returned.

Very different is the attempt made in these days by a few priests to found an independent "German-Catholic Church" by schism and secession from the Romish Communion. Czerski, like Ronge, had, by his own account, even while pursuing his studies, conceived a feeling of disaffection towards the Roman hierarchy, and disbelieved many of the doctrines of the Romish Church. After having officiated a year and a half in the Cathedral of Posen, during which time his "eyes were fully opened," he became, in March, 1844, curate in the small town of Schneidemuhl. Here the doctrines which he preached were so manifestly opposed to the Romish faith that he was soon suspended from his office, and on the 22d of August published his solemn secession from the Church of Rome. In this document he proclaimed that he secedes from the Pope and the hierarchy, but remains a Catholic and a priest. "I will not become a Calvinist, not a Lutheran, not a Menonite, not a Greek Christian; I will remain a Catholic, but, according to the words of Holy Scripture, according to the commandments of Christ, and of his Apostles; I will be, and remain, an Apostolical Catholic Christian, an Apostolical Catholic Priest. I will henceforward no longer be a servant of the Pope and of his false doctrines, but I will be a servant of Almighty God alone, and of his holy doctrine." About thirty inhabitants of Schneidemuhl, members of the Catholic Church, announced their determination of seceding from Rome, and of forming themselves into a congregation, and called upon Czerski to remain with them as their minister. On the 27th of October this congregation addressed a petition to the Prussian government, in which they prayed to be officially recognized as a Christian Church, and to have the necessary regulations for the performance of Divine worship, and the celebration of religious rites fixed and determined. At the same time they put forth a public confession of their faith, in which they dwell upon the errors of Rome in the following nine points:—1. Denial of the cup to the laity; 2. Canonization of Saints; 3. Invocation of Saints; 4. Power of granting absolution; 5. Fasting; 6. Use of the Latin tongue; 7. Celibacy of priests; 8. Mixed marriages; 9. Papal supremacy. They then recite the Nicene Creed, word for word, substituting only "One holy, Universal (Catholic) Church," for "One Catholic and Apostolic Church;" and conclude with these words:—"We accept the Holy Scriptures as the only sure source of Christian faith, and that in the sence which may be comprehended by every enlightened pious Christian. Further we acknowledge that seven true and real means of grace (sacraments) of the New Covenant were instituted by Jesus Christ, our Lord; namely,—baptism, confirmation, (imposition of hands with prayer,) the holy supper, penance, ordination, (imposition of hands and prayer,) marriage, and preparation for death, (extreme unction;) that they communicate grace, and that baptism, confirmation, and ordination, cannot be repeated without profanity. We confess, likewise, that the commemoration of the bloody sacrifice on the cross, which is celebrated in the holy mass, may be useful to the living and the dead; that in the most holy sacrament of the altar the body and blood of our Lord Jesus Christ, with his soul and divinity, are truly, really, and substantially present, and that the whole substance of the bread is, through faith, changed into the body, and the whole substance of the wine into the blood of Christ. We believe that priests not only may receive the sacrament of marriage, but, that, in order to be worthy patterns for the people, according to Holy Scripture, they even ought to receive it." (Czerski himself married, January 16th, of the present year.) "We confess that the celebration of Divine Service in a strange language is contrary to Holy Scripture, and that the language understood by the people should be used as well in Divine Service as in the administration of sacraments. We confess that according to Christian doctrine the people must of necessity receive the Holy Supper in both kinds, and that the receiving it in one is by no means sufficient for salvation. There is no purgatory such as is taught by the Romish hierarchy, but there are many mansions in the house of our heavenly Father, steps, as it were, by which to attain unto a perfect contemplation of God. We confess that he who on earth has not made himself worthy of the perfect contemplation of God will have to pass through these steps, and that for this reason our prayers may be of service to the dead, but not the reverse. We confess that Christ alone is supreme Head of His Church, and that the Holy Ghost is His substitute on earth. This true Catholic faith, revealed through Jesus Christ, we here confess, voluntarily and truly; we promise, vow, and swear, with God's assistance, to hold, and to confess it, uncorrupted, and inviolable, with unshaken firmness unto the end of our lives; as also to use all diligence that this faith shall be held, taught, and confessed by all those who are subject to us or placed under our care. So help us God, and His Holy Gospel. Amen."

Such was the schism of Czerski, and the first German Catholic, or, as they then called themselves, Christian Catholic, congregation at Schneidemuhl: such was the commencement of that movement, which has increased so rapidly that in the one province of Silesia it now numbers more than thirty congregations. The nearly simultaneous schism of Ronge, and the influence which the latter acquired, induced the former, before many weeks had elapsed, to abandon the faith which they had just promised, vowed, and swore to preserve, uncorrupted and inviolate unto the ends of their lives. Czerski and Ronge are men of very different characters. Czerski is a man of pious disposition, who was impelled by conscientious feelings to abandon the Communion of Rome, but who neither foresaw nor possesses the strength of mind and talent, requisite for guiding and directing the vast movement which he originated. Ronge is a bold and daring man, a thorough rationalist, whose sole aim is to destroy the power of the Catholic Church in Germany, and who would not scruple to adopt any means for the accomplishment of this end. In our next number we shall conclude the subject with a relation of the events which the union of these two men has produced in the last six months.

New York Gallery of the Fine Arts.

THE Exhibition of the Pictures and Engravings o this Institution is now open to the public, at the Rotunda in the Park, (lately occupied by the Post Office.) Entrance from the Park.

LIFE MEMBERSHIP ONE DOLLAR—to non-members, single admission 25 cents.

The Rooms will be open daily, from 9 A. M. until sundown.

Those holding Scrip Certificates can obtain Certificates of Membership at the door, as heretofore. a9–3tx

TO TEACHERS OF ELEMENTARY MUSIC, Leaders of Church Choirs, &c.—The undersigned proposes to give a series of Lectures and Lessons to the Teachers of Elementary Music, the Leaders of Church Choirs, &c. at No. 411 Broadway, New York, for a period of ten successive days, commencing on Tuesday, Oct. 7th, 1845, on the following subjects, to wit:

1. The Method of Teaching,..........10 lectures.
2. Harmony (Theory of Musical Composition,)..........10 "
3. Musical Æsthetics (Taste, Style, &c) 4 "
4. The Violin..........10 lessons.

Lectures may also be expected on other interesting topics, such as the Organ, Harmonics, &c., together with Exercises and Criticisms in Chanting, Psalmody, Glee Singing, &c. &c.

Tickets of admission $5.

EDWARD HODGES,
U. C. HILL,
JAMES F. WARNER.

Other aid, from the best professional sources, will be incidentally brought in, as occasion may require.

Tickets and list of performances to be obtained at Roe Lockwood's Bookstore, 411 Broadway, and at the Music Stores. August 16—tf

MISS SELLECK'S BOARDING AND DAY SCHOOL, corner of Court and Butler sts., Brooklyn, will re-open, Thursday, Sept. 11th, for the reception of pupils. Miss S. particularly requests that those Young Ladies who intend entering her School during the Fall Term should be present, if possible, at the opening of the School. Circulars may be obtained at the residence of the Principal, or of the following gentlemen, to whom, among others, Miss S. has the honor to refer.—Hon. Theo. Frelinghuysen, LL.D., New York; Revs. S. H. Cox, D.D., J. Spencer, J. Stone, S. T. Spear, Brooklyn. Aug. 16—6t$

INSTITUTION OF MESSRS. ABBOTT *for the Education of Young Ladies*, No. 412 Houston st, New York.

The Fall term of this Institution commences Monday, Sept. 15th. The principals devote their time to personal instruction, seeking to secure for their pupils good bodily health, cheerful spirits, the highest intellectual endowments, true refinement of mind and manners and unaffected piety; employing teachers of the highest literary and scientific attainments, in spacious and handsomely furnished parlors, they endeavor to combine the advantages of the gentleness, delicacy, moral purity, and literary taste of a refined home education with that knowledge of the world, easy address and intellectual stimulus, which can only be acquired by associated study. They would give their pupils a perfect education; that with healthy bodies and well disciplined minds and polished manners, and hearts regulated by Christian principle, they may be prepared to enter unembarrassed upon any of the duties of life.

TERMS—Pupils under six $6; from six to eight $9; from eight to ten $12; from ten to twelve $15; over twelve $18. The use of all the books required is furnished, and there are no extra charges. A few young ladies can be received into the families of the principals. 6t—Aug. 16

EPISCOPAL ACADEMY OF CONNECTICUT. This Institution is under the direction of a Board of Trustees appointed by the Convention of the Diocese, of whom the Bishop is ex-officio President. The Principal is a Presbyter of the Church, and has made arrangements to receive into his family all pupils whom their parents may desire to place more particularly under his charge. It will be his constant aim, and the aim of those associated with him to impart to all intrusted to their care a truly intellectual and religious education.

The Academy is situated in Cheshire, a beautiful, quiet, and healthy village. There are three terms in the year of fourteen weeks each. The first beginning on the first Thursday in Sept., the second on the first Thursday in January, and the third on the fourth Thursday in April.

The charges for tuition are $7 per term for the classics and the higher English studies, and $6 for the lower. Board may be obtained in respectable families for $1 75 per week, exclusive of fuel and washing. Those in the family of the Principal will be charged $50 per term for board, tuition, washing, fuel and lights.

For further particulars apply to the Principal,
Aug. 16—$3t S. B. PADDOCK, Chesire, Conn.

CHURCHMAN'S LIBRARY.—The 8th No. of the 2d volume, for August 1845, of this periodical, is now out, containing in part Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars, City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st. New York, Aug. 16, 1845.

NOW COMPLETED—THE HOLY BIBLE, with Patrick, Lowth, and Whitby's Commentaries complete in four large imperial 8vo volumes, full bound in cloth, good style, price $16, or if preferred, in 60 numbers at 25 cents each.

☞ The value of this edition consists in the fact that the Text accompanies the Commentaries, thus adapting it to general use.

A list of valuable testimonials, all expressed in terms of high commendation of this truly excellent work, may be seen at the publishers.

Any person who will furnish the names of five paying subscribers or become responsible for that number, shall receive the sixth copy gratis; and for ten paying subscribers he shall receive two extra copies, and in the same proportion for any number of names furnished. Published and for sale by

Aug. 16. WILEY & PUTNAM, 161 Broadway.

ENGLISH THEOLOGICAL BOOKS.—Just received by the Westminster, from London, a large number of old and new works in Theology, Ecclesiastical History, &c. to which we invite the attention of the clergy.

Also, a large supply of very fine Oxford folio and quarto Bibles, suitable for the Desk, which will be bound to order and sold on reasonable terms.

STANFORD & SWORDS,
July 26. 139 Broadway.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The regular Academical year will commence on the 1st of September, after the Summer Vacation.

The number of Pupils being limited in the *Day School*, vacancies will be filled as they occur.

For *Boarders* and *Day Boarders* who are entirely distinct and separate, applications will be received at any time.

TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. June 7—3mis

FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

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